

Abhinava Gupta Tantra Series No 1

Śrī Tantrālokaḥ

Text with English Translation
Chapter one



Abhinava Gupta

Translated by
Gautam Chatterjee



INDIAN
MIND

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Sri Tantraloka

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तन्मे मनः शिवसंकल्पमस्तु



To
My revered guru
Śrī Abhinava Gupta
And
Pt. Vraja Vallabha Dvivedī



तन्त्रालोकस्य आङ्ग्लभाषानुवादः

प्राक्कथनम्

अभिनवगुप्तविरचितस्तन्त्रालोकस्तन्त्रागमशास्त्रस्य महनीयो ग्रन्थो विद्यते। अत्र शैवशाक्तागमानां प्रायः सर्वाः शाखाः सम्यक्तया विवृताः। सम्पूर्णस्यास्य बृहद्ग्रन्थस्य आङ्ग्लभाषायामनुवादः क्रियेतेति सम्यक् संकल्पः श्रीमतो गौतम-चटर्जीमहोदयस्य मनसि समजायत। फलितोऽयं संकल्पस्तस्य प्रथमस्य आह्निकस्य शोभनाभिष्टिप्पणीभिः सह कृतेनानुवादेन। संकल्पोऽयं नातिचिरं फलितो भवेदिति भूतभावनस्त्रिशूलपाणिरिच्छाज्ञानक्रियाशक्तिभिः समवेतो भगवान् शिवः प्रार्थ्यते। मन्ये सर्वेषामपि तन्त्रागमशास्त्रविदुषां शुभाशंसा अत्र संनिहिताः स्युः।

ज्ञानगुरोर्भगवतः शङ्करस्य त्रिशूलाग्रभागेषु विराजितेयं काशी समस्तस्य भारतस्य प्रातिनिध्यमाचरतीति बंगीया जना अप्यत्रागत्य निवशेशुरिति स्वाभाविकमेव। तादृश एव परिवारे १८-८-१९६३ दिनाङ्के (भाद्रपादमासे) मातुर्मीरायाः पितुश्च अमरेशचन्द्र-चटर्जी-महोदययोर्हर्षवर्धनोऽयं सिंहस्थे सूर्ये जनिं लेभे इति पराक्रमशालित्वं वंशविभावकत्वं च तदैव बटोरस्य सूचितम्।

‘शिष्यप्रज्ञैव बोधस्य कारणं गुरुवाक्यतः’ इति शास्त्रवचनानुसारं तपस्विनी गुरुमाँ रांगामाँ स्वीयेनाशीर्वचसा संवर्धितवती भाग्यशालिनमेनम्। काशीस्थे हिन्दुविश्वविद्यालये विज्ञानविषयमधीयानोऽयं संगीतशास्त्रेऽभिनयकलायां च प्रवीणः समजायत। फलतस्तेन ‘महात्मा गांधी काशी विद्यापीठे’ विषयेऽस्मिन्नध्यापनमाचरितम्। अस्य माता श्रीमती मीरा तपस्विन्या ‘गुरुमाँ रांगामाँ’ इत्यनया विदुष्या दीक्षिता, तपस्विनी - आनन्दमयीमाँ- म. म. गोपीनाथकविराजसदृशमनीषिप्रवरयोरुपदेशैराप्लाविता चासीत्।

सर्वेषामेषां विभूतीनां शुभाशीर्वादैरेष गौतमोऽध्यात्मप्रवणः समजायत। स्वामिनो राजानकलक्ष्मण-देवस्य श्रीमतो गोविन्दगोपालमुखोपाध्यायस्य, ठाकुरजयदेवसिंहस्य च साहाय्येन साहित्यसंगीतकलाप्रत्यभिज्ञाशास्त्रविषयिणी प्रज्ञाऽस्य निकषोपलयायिता। फलतस्तेन सत्यजित्‌राय-कुमारगन्धर्व-केलुचरणमहापात्र-निर्मलवर्म-बादलसरकार-सदृशकलाशिल्पिनां साक्षात्काराः एतद्विषयिणीनां गोष्ठीनां विवरणानि च प्रामुख्येन प्रकाशितानि। पत्रकारिताक्षेत्रेऽस्य विशेषा रुचिरासीत्। फलतस्तेन धर्मयुग-स्वतन्त्रभारत-राष्ट्रियसहारा-हिन्दुसदृशेषु वृत्तपत्रेषु स्वप्रतिभाप्रसूनानि विकिरिता महती ख्यातिः समुपार्जिता।

साम्प्रतं नाट्यशास्त्रस्य प्रत्यभिज्ञाशास्त्रस्य चानुशीलने अभिनवगुप्त-अकादमीद्वारा तद्विषयसंबद्धानां विद्वद्गोष्ठीनां च समायोजने प्रचारेण च संलग्नस्य चटर्जीमहोदयस्य स्वकीयानां सम्यक्संकल्पानां पूर्णतायै अनारतं चेष्टमानस्य सर्वे उद्यमाः सफलाः स्युरिति वयं कामयामहे।

तन्त्रालोकस्य आङ्ग्लभाषानुवादकेन चटर्जीमहोदयेनात्र विविधग्रन्थसहाय्येन महता श्रमेण समुचितेषु स्थलेषु टिप्पण्यः संनिवेशिता इति शोभनोऽयं प्रयत्नः प्रशंसार्हः। तेन ग्रन्थसमाप्तिपर्यन्तं पद्धतेरस्या अनुपालनं क्रियेत्येवोक्त्वा वयं विरमामः।

व्रजवल्लभद्विवेदः

(सम्पूर्णानन्दसंस्कृतविश्वविद्यालये
सांख्ययोगतन्त्रागमविभागाध्यक्षचराः)

English Translation of the Tantrāloka

Foreword

Abhinava Gupta's magnum opus the 'Tantrāloka' is a great work in the ambience of tantrāgama treatise. This precept consists of right descriptions of almost all branches of śaiva and śākta āgama. The right will to translate the entire work into English (direct from Saṃskṛta) is arisen in the mind of Mr. Gautam Chatterjee. As the result, the translation work of the first chapter has been completed with illustrious footnotes. I pray to Lord Śiva, who blesses with his Trisūla of powers i.e. will, knowledge and action, may accomplish the translations of the entire work. I believe, all the scholars of the tantrāgama will appreciate this work with their blessings.

Situated on the upper portion of the Trisūla of Jñānaguru Lord Śaṃkara, Kāśī, represents the whole world, so it is quite natural that people from Bengal come here and stay. In such a family, on 18th August 1963 (Bhādrapada māsa), this child was born to enhance the joy of his mother Meera and father Amaresh Chandra Chatterjee, in order to flourish the grace of his lineage as his sun-sign is Leo (siṃhasthasūrya).

'Śiṣyaprajñeva bodhasya kāraṇam guruvākyataḥ', by such blessings from scriptures, the spiritual mother Rangama blessed and elevated this fortunate. After completing his education in science subjects from Banaras Hindu University, he cultivated his skill in the field of musicology, and drama-art. He performed his teachings in these subjects in Mahatma Gandhi Kashi Vidyapith. His mother Smt. Meera Devi was initiated (consecrated) by the ascetic Rangama and benefited by the teachings of great sages like Anandmayi Ma, M.M.Gopinath Kaviraja and others.

By the blessings of these great dignities, Gautam's interest arisen in the spirituality. He mastered himself by the grace of great scholars like Swami Lakshman Joo, Sri Govind Gopal Mukhopadhyay, Thakur Jaideva Singh and others in the area of literature, music art and Pratyabhijñāśāstra. He interviewed art stalwarts such as Satyajit Ray,

Kumar Gandharva, Kelucharan Mohapatra, Nirmal Verma, Badal Sircar and others and published it with the concerned seminars. He had keen interest in journalism so he enriched the journals Dharmayug, Svatantra Bharat, Rastriya Sahara and the Hindu with his talent, and got great fame.

At present, with Abhinava Gupta Academy, busy with the scholarly works regarding Nāṭyaśāstra and Pratyabhijñāśāstra, researches and seminars, Mr. Chatterjee is constantly engaged to accomplish his right resolves. I wish for the success of his zeal.

In 2006, he published his own collection of ten plays (as a playwright) 'Daśarūpaka' in Hindi. In the preface of this book, he has discussed the ideas of his own and other scholars. Here, the effort is praiseworthy but we can not approve every idea presented in this preface. Here discussed topics as the Buddhist tantras are inspired by Gautam Buddha, there are effects of Tantrās on Nāṭyaśāstra, the period mentioned here of Guhyasamājatantra, Prapañcasāratāntra is the work of Ādya Śaṅkarācārya, the use of the word Sandhā Bhāṣā (the twilight or upside down language) are expected to have genuine proofs. We must not forget that the Jains are more harmonious to the nation than the Buddhists.

In the English translation of 'the Tantrāloka', Mr. Chatterjee has written valuable notes as required by the help of several works with great pain and hard work. His effort in this respect is very much appreciable. I stop myself by saying that this method should be followed in the entire work.

Vraja Vallabha Dvivedi
(ex-head of the department of
Sāṃkhya Yoga Tantrāgama in
Sampurnanand Sanskrit Vishvavidyalay
Varanasi)

Preface

May the light (or Parama Śiva, Anuttra), who is the creator of icchā, jñāna and kriyā by dint of His Śakti, whose reflection, this world is the grand splendour of His own Power, who is immanent and transcendent as well, who is inspired me to translate this work in another version, wipe out my ignorance, innate and intellectual, and transform my jīva bhāva into Śiva bhāva through re-cognition. This is the anugraha of Parama Śiva and my Guru that my heart is now the lotus-seat where rests my mother, Sarasvatī, the Citpratibhā Śakti. I bow down to my father, Parama Śiva with my mother and my great Guru who are now the splendors of my lotus heart.

Mortally and immortally, this is the grace of Pt. Īśvara Candra Vidyāsāgara, M. M. Pt. Gopīnātha Kavīrāja, Svāmī Lakṣmaṇa Jū, J. Kṛṣṇamūrtī, Thākura Jaideva Singh and my revered Guruji Pt. Vraja Vallabha Dvivedī, and my great Guru Rāṅgāmā, that I have inspired to translate the magnum opus of my mānasa Guru Śrī Abhinava Gupta, the Tantrāloka from Sanskrit to English. My another respected teacher Śrī Navjivan Rastogi, also inspired and informed me that Italian Translation of this work by R.Gno. li and English translation of first three āhnikas by Ira Bajpai (not yet published) have been completed already. I am grateful to all of them and pay my humble regards. I do acknowledge the initiative of my friend Śrī Dilip Jaiswal (the owner of Indica Books) who constantly encouraged for this work with my other soul friends. Thanks. Kindly bless me for this effort so that I can complete the whole work.

Gautam Chatterjee
Kashi
August, 2007



ŚRĪTANTRĀLOKAḤ

Śrīmadabhinavaguptapādācāryaviraçitaḥ

ŚRĪTANTRĀLOKAḤ

Śrītantrāloka by Śrī Abhinava Gupta

Book One

विमलकलाश्रयाभिनवसृष्टिमहाजननी,
भरिततनुश्च पंचमुखगुत्तरुविर्जनकः
तदुभययामलस्फुरितभावविसर्गमयं,
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ।

*Vimalakalāśrayābhinavasṛstimahājananī
Bharitatanuśca pañcamukhaguptarucirjanakaḥ
Tadubhayayāmalasphuritaabhāvavisargamayam
Hṛdayamanuttrāmṛtakulam mama saṁsphurtāt.*

(1)

Let my heart throb which is pure, seat of art, creative by the coupling state of Śiva and Śakti, Śakti (mother Vimalāmbā Devī) who is creation, cosmos and the divine mother and Śiva (father Bharitatanu) who, the creator, expands, maintains and throbs with His five mouths, who offers the internal bliss and external expansion, and is full of bhāva, visarga¹ and anuttara².

नौमि चित्प्रतिष्ठां देवीं परां भैरवयोगिनीम्
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम् ।

*Naumi citpratibhāṁ devīm parāṁ bhairavayoginīm
Matṛmānaprameyāṁśaśūlāmbujakṛtāspadām.*

(2)

I bow down to the deity Pratibhā³ who is beyond, infinite and rests in the supreme consciousness at the seat of divine lotus situated in the threefold state beyond mind.

1. Emanation, creation, 2. The Highest, the Supreme, Parama Śiva, the Absolute (lit. one than whom nothing is higher), 3. Ever creative activity of Consciousness, the spontaneous Supreme Consciousness, Parā Śakti.

ŚRĪTANTRĀLOKAḤ

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृते
प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ।

*Naumi devīm Śarīrasthām nṛtyato Bhairavākṛte
Prāvṛṇṇmeghaghanavyomavidyullekhāvilāsiniṃ.*

(3)

I bow down to that deity who is like lightning (sudden flash or bright light or sudden emergence of light) naturally produced from the rainy cloud spread out in the sky and who rests in the dancing body of Bhairava¹.

दीप्तज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत्
स्ताञ्जानशूलं सत्पक्षविपक्षोत्कर्तनक्षमम् ।

*Dīptajyotiśchatāpluṣṭabhedabandhatrayaṃ sphurat
Stājjñānaśūlaṃ satpakṣavipakṣotkartanakṣamam.*

(4)

May this bright light of Knowledge destroy the divisive-trio, may the revealing light be able to destroy the Satpakṣa² and Vipakṣa³.

स्वातन्त्र्यशक्तिः क्रमसंसिद्धिः
क्रमात्मता चेति विभोविभूतिः
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथत्स्वरूपम् ।

*Svātantryaśaktiḥ kramasamsiddhiḥ
Kramātmata ceti vibhorvibhūtiḥ
Tadeva devītrayamantarāstā-
Manuttaram me prathatsvarūpam.*

(5)

Let the three deities of svātantrya⁴, Krama⁵ and kramātmakatā⁶, which are the splendours (or supernormal powers) of Parama Śiva, flash in my inmost soul by revealing my Anuttara⁷ nature (or state).

1. Parama Śiva, the Highest Reality (this is an anacrostic word, bha is bharaṇa means maintenance, ra is ravaṇa means withdrawal from manifestation or projection and va, vamaṇa or projection of the world.)
2. Universal bliss, 3. Individual bliss, 4. The absolute autonomy of the Supreme, 5. The power of will to create the amazing Universe in time and space, 6. The inmost power of Śiva, also known as Śivātmikā Śakti,
7. The incomparable, the highest, the letter 'a'

ŚRĪTANTRĀLOKAḤ

तद्देवताविभवभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव ।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः,
सम्यक्समुच्छलयतान्मम सौविदब्धिम् ।

*Taddevatāvibhavabhāvimahāmarīci-
Cakreśvarāyitanijasthitireka ev
Devīsuto ganapatiḥ sphuradindukāntiḥ
Samyaksamucchalayatānmama saṃvidabdhim.* (6)

Let Ganesha, son of the deity who is splendoured by the lights of all Devatās, knower of sense-mirage, flashed as cakreśvara, beautiful as the moon, rests in herself, enhance the ocean of my saṃvid¹ knowledge.

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्ति
कलोष्मितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः ।

*Rāgāruṇaṃ granthibilāvakīrṇaṃ
Yo jālamātānavitānavṛtti
Kalombhitaṃ bāhyapathe cakāra
Stānme sa macchandavibhuḥ prasannaḥ.* (7)

May God Macchanda please on me who made māyā out from the aura of Light. This māyā is like a net of bondages spread out by Rāga², Kalā³, Granthi⁴ and Bil⁵, emerge as red colour.

1. Universal consciousness, Supreme Consciousness in which there is complete fusion of Prakāśa and Vimarśa, Jñāna-śakti, svātantrya-Śakti, the supreme I-consciousness, 2. Passion, intense desire for and attachment to an object, one of the Kañcukas of māyā on account of which there is limitation by desire, 3. Limited agency, limitation in respect of activity, another Kañcuka of māyā, 4. bondage constituted by the modified thought, 5. land of enjoyment, in the form of vegina or the world,

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त्रैयम्बकाभिहितसन्ततिताग्रपर्णी-
सन्नीवितकप्रकरकान्तिविशेषभाजः
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलकेलिकलनामलकर्णधाराः ।

*Traiymbakābhīhitasantatitāmrāparṇī –
Sanmouktikaparakarākāntivīśeṣabhājāḥ
Pūrve jayanti guravo guruśāstrasindhu –
Kallolakelikanāmālakarṇadhārāḥ.*

(8)

All the ancient sages and spiritual Teachers who are the great, sincere and gracefull decendents of lord Trayambaka¹, are ever present.

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि पथितः
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च ।

*Jayati gurureka eva ŚrīŚrīkaṇṭho bhuvi pathitaḥ
Tadaparamūrtirbhagavān maheśvaro bhūtirājśca.*

(9)

Guru Śrīkaṇṭhanātha is famous, victorious and present on this earth, and his other form God Maheshśvara Bhūṭirā is too famous in the similar way at all.

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः
जयन्ति सविदामोदसन्दर्भा दिक्प्रसर्पिणः ।

*Śrī Somānandabodhaśrīmadutpalaviniḥsr̥tāḥ
Jayanti Saṁvidāmodasandarbhā Dikprasarpinaḥ.*

(10)

The scent-sets of knowledge, spread-out in all directions, are great. This knowledge is imparted from Śrī Utpaladeva who is the enlightened form of Śrī Somānanda.

1. Tryambaka or Tryambakāditya is the procreated son of sage Durvāsā. In the ancient time, the mysteries of Śaivāgama rested inside the mouths of the sages. In the Kaliyuga, Śaivagamas were rare so, in the form of Śrīkaṇṭha, Mahādeva, out of being desired to bless and offer to mankind, inspired Durvāsā to create scriptures which can't be destroyed, and then for this purpose, sage Durvāsā projected through pure conciousness this son, Trayambaka.

ŚRĪTANTRĀLOKAH

तदास्वादभरावेशबृंहितां मतिषट्पदीम्
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ।
Tadāsvādabharāveśabṛñhitāṃ matiṣṣṭpadīm
Gurorlakṣmaṇaguptasya nādasammohinīm numah. (11)

We bow down to the divine intellect of Guru Lakṣmaṇa Gupta which mesmerizes all the scholars by the ever-expanding Nāda¹ which is full of Āsvāda² and Āveśa³.

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः
स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः ।
Yaḥ pūrṇānandaviśrāntasarvaśāstrārthapāragah
Sa Śrīcukhulako diśyādiṣṭaṃ me gururuttamaḥ. (12)

May my best teacher (father) Śrī Cukhulaka fulfil my goal who rests in the blissfull tranquility and who has full command over all scriptures.

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शम्भुनाथ एकः
यदुदीरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽयं शास्त्रमार्गः ।
Jayatāj jagaduddhṛtikṣamo'sau
Bhagavatya saha Śambhunātha ekaḥ
Yadudīriritasāsanāṃśubhirme
Prakato 'yaṃ gaḥano 'yaṃ śāstramārgaḥ. (13)

May Lord Śambhunātha be victorious who is capable to save the whole world, who is co-existed with Goddess Bhagawatī, who became the light by his Upadeśa⁴ through which the profound way to scriptures is flashed.

1. The first movement of Śiva-Śakti towards manifestation, when Śakti fills up the whole universe with Nādānta, she is designated as Nāda. This is also sadāśiva tattva. 2. taste. 3. entry, absorption, 4. the first Uccāraṇa is called upadeśa, in Vyākaraṇa., the first Uccāraṇa of Pāṇini, Kātyāyana and Patañjali is Upadeśa.

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सन्ति पद्धतयश्चित्राः स्त्रोतोभेदेषु भूयसा
अनुत्तरषडर्थार्थक्रमे त्वेकापि नेक्ष्यते ।

*Santi paddhatayaścitrāḥ strotobhedeṣu bhūyasā
Anuttaraṣadardhārthakrame tvekāpi nekṣyate.*

(14)

Though there are several different amazing ways for the streams of knowledge, but no way is appropriate for the Anuttara Trika Artha¹.

इत्यहं बहुशः सद्भिः शिष्यसब्रह्मचारिभिः
अर्थितो रचये स्पष्टं पूर्णार्थां प्रक्रियामिमाम् ।

*Ityaham bahuśaḥ sadbhiḥ śiṣyasabrahācāribhiḥ
Arthito racaye spaṣṭhāṁ pūrṇārthāṁ prakṛyāmimām.*

(15)

So I am creating this process which is clear and complete because the humble disciples and brahmācārins have prayed me several times.

श्रीभट्टनाथवरणाब्जयुगाल्तया श्री-
भट्टारिकाग्निप्रियुगलाद् गुरुसन्ततिर्या
बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ।

*Śrībhattachanāthacarāṇābjayugāttathā Śrī-
Bhattachārikāṅghryugalād gurusantatiryā
Bodhānyapāśaviṣanuttadupāsanoṭtha-
Bodhojjvalo 'bhinavagupta idaṁ karoti.*

(16)

I, Abhinavagupta, explaining this precept. I am the outcome of enlightened consciousness which eradicates the poison of bondage of the ignorance, and this is from our teacher's constant tradition as the pious feet of Śrī Bhattachanātha and Śrī Bhattachārika.

1. The trio-meaning or the threefold meaning of that than whom nothing is higher.

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न तदस्तीह यन्न श्रीमालिनीविजयोत्तरे
देवदेवेन निर्दिष्टं स्वशब्देनाथ लिङ्गतः ।

*Na tadastiha yanna Śrīmālinīvijayottare
Devadevena nirdiṣṭaṃ svaśabdenātha liṅgataḥ.* (17)

No such subject is here in this scripture which is not present in Śrī Malinīvijayottara Tantra, as is indicated by the God of all gods Śaṅkara Himself.

दशाष्टादशवस्वष्टयिन्नं यच्छासनं विभोः
तत्सारं त्रिकाशास्त्रं हि तत्सारं मालिनीमतम् ।

*Daśāṣṭādaśavasvaṣṭayinnaṃ yacchāsanam vibhoḥ
Tatsāraṃ trikaśāstraṃ hi tatsāraṃ Mālinīmatam.* (18)

The preachings of lord Śaṅkara are of ten, eighteen and sixty four kinds. Trikaśāstra¹ is the Tatva² of all that, and Śrī Malinī Vijayottara Tantra's principle is the essence.

अतोऽत्रान्तर्गतं सर्वं संप्रदायेज्जितैर्बुधैः
अदृष्टं प्रकाटीकुर्मो गुरुनाथाज्ञया वयम् ।

*Ato'trāntargataṃ sarvaṃ sampradāyejjhitairbudhaiḥ
Adṛṣṭaṃ prakāṭīkurmo gurunāthājñayā Vayam.* (19)

So I will present all these subjects which are rejected by the sects and visible by the scholars. This will be possible by the order of gurunātha in this scripture.

अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिराख्या
त्रिनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ।

*Abhinavaguptasya kṛtiḥ seyam yasyoditā gurubhirākhyā
Trinayanacaraṇasaroruhacintanalabdhaprasiddhiriti.* (20)

This is the creation of Abhinava Gupta which is prescribed and admired by the teachers and it is revealed before me by the grace of Lord Śaṅkara of three eyes as bowed down to His lotus feet.

1. Śāstra is scripture and Trika is the system of philosophy of the triad-nara, śakti and śiva, or para, the highest concerned with identity, parāpara and apara, 2. Thatness, principle, reality, the very being of a thing.

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श्रीशम्भुनाथभास्करचरणनिपातप्रभापगतसङ्कोचम्
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ।

*Śrīśambhunāthabhāskaracarāṇanipātaprabhāpagatasankocam
Abhinavaguptahṛdambujametadvicinuta Maheśapūjanahetoḥ. (21)*

Choose for the worship of Maheśa, this lotus-heart of the Abhinava Gupta whose Ignorance is destroyed by the beams of the feet of the sun as Śrī Śambhunātha.

इह तावत्समस्तेषु शास्त्रेषु परिगीयते
अज्ञानं संसृहेतुज्ञानं मोक्षैककारणम् ।

*Iha tāvatsamasteṣu śāstreṣu parigīyate
ajñānaṁ saṁsṛheturjñānaṁ mokṣaikakāraṇam. (22)*

It says in all scriptures of this world that ajñāna¹ is the cause of creation and jñāna² is the cause of mokṣa (salvation).

मलमज्ञानमिच्छन्ति संसारङ्कुरकारणम्
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ।

*Malamajñānamicchanti saṁsārāṅkurakāraṇam
Iti proktaṁ tathā ca Śrīmālinīvijayottare. (23)*

Scholars consider ignorance as dross (or impurity). It is the cause of the germination of the world, as it is said in the Śrīmālinīvijayottara.

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके
संभावनां निरस्यैतदभावे मोक्षमब्रवीत् ।

*Viśeṣaṇena buddhisthe saṁsārōttarakālike
Sambhāvanāṁ nirasyaitadabhāve mokṣamabravīt. (24)*

Since this adjective 'saṁsārāṅkurakāraṇam', is used, so the salvation takes place (by dint of Pauruṣa jñāna³) in the absence of bauddha jñāna⁴ for those who live after their causal bodies.

1. Ignorance, 2. Knowledge, 3. Ātmagata, concerning to self which leads to salvation, 4. Buddhigata, concerning to intellect which leads to creation

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अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गतः
स हि लोष्ठादिकेऽप्यस्ति न च तस्यास्ति संसृतिः ।

*Ajñānamiti na jñānābhāvaścātiprasaṅgataḥ
Sa hi loṣṭhādike 'pyasti na ca tasyāsti saṁsṛtiḥ.* (25)

The meaning of ignorance is not the absence of knowledge. If we consider that it is, then it is hyperbolic. The absence of knowledge exists in a clay-ball etc. but yet it maintains the fact.

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम्
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ।

*Ato jñeyasya tattvasya sāmastyenāprathātmakam
jñānameva tadjñānam Śivasūtreṣu bhāṣitam.* (26)

So this term ajñāna (ignorance) is considered in the Śiva sūtras as the knowledge which is not manifested fully in the knowable tattvas (principles).

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः ।

*Caitanyamātmā jñānaṁ ca bandha ityatra sūtrayoḥ
Saṁśleṣetarayogābhyāmayamarthaḥ pradarśitaḥ.* (27)

This meaning is shown in the aphorisms 'Caitanyamātmā'¹ and 'Jñānaṁbandhaḥ'² by the sandhi³ and other yogas.

1. This is the first aphorism of Śiva (compiled by Vasu Gupta) means that awareness is the Self, 2. This is the second aphorism means, to know is to bind, 3. The first principle of Sanskrit Grammar,

ŚRĪTANTRĀLOKAḤ

चैतन्यमिति भावान्तःशब्दःस्वातन्त्र्यमात्रकम्
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने ।

Caitanyamiti bhāvāntaḥśabdasvātantryamātrakam
Anākṣiptaviśeṣaṃ sadāha sūtre purātane.

(28)

In this first aphorism of Śiva sūtra, if we consider this word 'caitanyam' as the end of the bhāva, it only tells the svātantrya sat¹ which is without the special ākṣepa².

द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते ।

Dvītīyena tu sūtreṇa kriyāṃ vā karṇaṃ ca vā
Bruvatā tasya cinmātrarūpasya dvāitamucyate.

(29)

That cinmātrarūpa³ is called dialect which is derived from the second aphorism as kriyā⁴.

द्वैतप्रथा तदज्ञानं तुच्छत्वाद् बन्य उच्यते
तत एव समुच्छेद्यमित्यावृत्त्यनिरूपतिम् ।

Dvāitaprathā tadajñānaṃ tucchatvād bandha ucyate
Tata eva samucchedyamityāvṛtṭyanirūpatim.

(30)

Which manifests in two forms is ignorance and it is bondage for it is dross. So it is said repeatedly that it is a veil which can be destroyed.

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन
न मोक्षो नाम तन्नास्य पृथङ्नामापि गृह्यते ।

Svatantrātmātiriktastu tuccho 'tuccho' pi kaścana
Na mokṣo nāma tannāsyā prthaṇāmāpi grhyate.

(31)

There exists no salvation except the liberated soul either it is pity or non-pity. That is why no other name is formed for this (salvation).

-
1. The truth of the freewill of Parama Śiva, 2. superimposition, 3. matter.
4. The verbal aspect of action.

ŚRĪTANTRĀLOKAḤ

यत्तु ज्ञेयसतत्वस्य पूर्णपूर्णप्रथात्मकम्
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम् ।

Yattu jñeyasatattvasya pūrṇapūrṇaprathātmakam
Taduttarottaram jñānam tattatsamsāraśāntidam. (32)

That *tattva* is the bestower of peace (and salvation) which is knowable *sat tattva*, which possesses the nature of complete expansion and which manifests its Knowledge growingly.

रागाद्यकलुषोऽस्म्यन्तःशून्योऽहं कर्तृतोऽजितः
इत्थं समासव्यासाभ्यां ज्ञानं भुवति तावतः ।

Rāgādyakaluṣo 'smyantaḥśūnyo 'haṁ kartṛtojjhītaḥ
Itthaṁ samāsavyāsābhyāṁ jñānam bhuvati tāvataḥ. (33)

I am not impured by the *Rāga*¹ etc., I am the inner void and I am devoid of the duties- This kind of knowledge (either got complete at a time or partially) liberates the soul from the three impurities².

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ।

Tasmānmukto 'pyavacchedādavacchedāntarasthiteḥ
Amukta eva muktastu sarvāvacchedavarjitaḥ. (34)

The individual soul is still not-liberated due to other partial bondage though it is partially liberated. Actually he, who is free from all bondages, is liberated.

1. It is one of the bondages (*Kaṇcuka*), 2. In Kāśmīr Śaivism, three kinds of impurities are stated-*Ānava*, *Mayīya* and *Kārma*.

ŚRĪTANTRĀLOKAḤ

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं स्वात्मनोज्झितम्
 अवच्छेदैर्न तत्कुत्राप्यज्ञानं सत्यमुक्तिदम् ।
Yattu jñeyasatattvasya jñānaṃ svātmanojjhitam
Avacchedairna tatkuotrāpyajñānam satyamuktidam. (35)

Which is free from all kinds of obstructions (*avaccheda*¹), so that it is not ignorance in any way, on the contrary, it is the knowledge of the knowable, is the bestower of true salvation.

ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः
 द्विधापौरुषबौद्धत्वभिदोक्तं शिवशासने ।
Jñānājñānasvarūpaṃ yaduktaṃ pratyekamapyadaḥ
Dvidhāpauruṣabauddhatvabhidoktaṃ Śivaśāsane. (36)

Already stated, the *svarūpa*,² of knowledge and ignorance is of two kinds by the divisions of *Pauruṣa* and *Bauddha*, as is said in *Pārameśvara darśana*.

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ
 स्वपूर्णचिक्त्रियारूपशितावरणात्मकम् ।
Tatra puṃso yadajñānaṃ malākhyam tajjamapyatha
Svapūrṇacitkriyārūpaśitāvaraṇātmakam. (37)

The ignorance of *Puruṣa*, which is dross, which is germinated from the *Parapramātā*, *Puruṣa*³, which veils the *Śiva*-form of knowledge, lies in the *Pasū* too in a form of manifestation.

सङ्कोचिद्विक्रियारूपं तत्पशोरविकल्पितम्
 तदज्ञानं न बुद्ध्यंशोऽध्यवसायाद्यभावतः ।
Sanḥkocidṛkkriyārūpaṃ tatpaśoravikalpitam
Tadajñānaṃ na buddhyanso 'dhyavasāyādyabhāvataḥ. (38)

That ignorance is not the part of intellect for there does not exist certainty.

1. Obstructions which arise from the determination of contraction by the objective consciousness i.e. *idantāparāmarśa* 2. The real nature, 3. *Śiva* is the *parapramātā rūpa*.

ŚRĪTANTRĀLOKAH

अहमित्यमिदं वेद्मीत्येवमध्यवसायिनी
षट्कंचुकाबिलाणूत्थप्रतिबिम्बनतो यदा ।

*Ahamitthamidam vedmītyevamadhyavasāyīnī
Ṣaṭkañcukābīlāṇūthapratibhambanato yadā.* (39)

धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम्
बौद्धं तस्य च तत्पौर्त्नं पोषणीयं च पोष्टं च ।

*Dhīrjāyate tadā tādr̥gñānamajñānaśabdhitam
Bauddham tasya ca tatpauṇsnaṁ poṣaṇīyaṁ ca poṣṭr̥ ca.* (40)

When the intellect of certainty (*niścayātmikā buddhi*, *śakti*¹) arises as 'I know this is this way' out of the reflection of the molecule of the six veils (*kañcukas*²), the knowledge is called as *bauddha ajñāna*. The *pauruṣa ajñāna* is the effect as well as the cause of the *bauddha ajñāna*.

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।

*Kṣīṇe tu paśusaṁskāre puṁsaḥ prāptaparasthiteḥ
Vikasvaram tadvijñānam pauruṣam nirvikalpakam.* (41)

This is called *Pauruṣa* knowledge which arises as *vikasvara-nirvikalpa-vijñāna*³ from the Parama state of the *Puruṣa* whose *Paśu*-conditioning has been faint.

विकस्वराविकल्पात्मज्ञानौचित्येन यावता
तद्बौद्धं यस्य तत्पौर्त्नं प्राग्वत्पोष्यं च पोष्टं च ।

*Vikasvarāvikalpātmajñānaucityena yāvata
Tadabauddham yasya tatpauṇsnaṁ prāgvatpoṣyaṁ ca poṣṭr̥ ca.* (42)

The *Pauruṣa* Knowledge is the feeder of the *bauddha* knowledge which is the state of *vikasvara nirvikalpa* self - knowledge.

1. The doubtfull or questioning mind is called *saṁśayātmikā śakti* and the answering mind is called *niścayātmikā śakti*, in the similar way, *niścayātmikā buddhi* should be meant, 2. the six veils or covering known as *māyā*, *kalā*, *vidyā*, *rāga*, *kāla* and *niyati*, 3. unaltered *vimarśa*.

ŚRĪTANTRĀLOKAH

तत्र दीक्षादीना पौनमज्ञानं ध्वंसि यद्यपि
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम् ।

*Tatra dīkṣādīnā paunsnamajñānaṁ dhvansi yadyapi
Tathāpi taccharīrānte tajjñānaṁ vyajyate sphutam.*

(43)

Though the *Pauruṣa* ignorance is fleeting and destructible due to initiation etc, yet after the end of the body (in which the initiation has been taken place), that soul knowledge manifests vividly.

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्
विलीयते तदा जीवन्मुक्तिः करतले स्थिता ।

*Bauddhajñānena tu yadā bauddhamajñānajrmbhitam
Vilīyate tadā jīvanmuktiḥ karatale sthitā.*

(44)

The life-salvation sets in *karatala*¹ when the expansion of *bauddha* ignorance stops by dint of *bauddha* knowledge.

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ।

*Dīkṣāpi bauddhavijñānapūrvā satyaṁ vimocikā
Tena tatrāpi bauddhasya jñānasyāsti pradhānatā.*

(45)

It is true that the initiation which liberates (at first for the *bauddha*), is science. That is why the predominance of *bauddha* knowledge is there.

1. The clapping in the midst of the collision of one's both palms

ŚRĪTANTRĀLOKAḤ

ज्ञानाज्ञानागतं चैतद् द्वित्वं स्वायम्भुवे रुरौ
मतङ्गादौ कृतं श्रीमत्खेटपालादिदैशिकैः ।

*Jñānājñānāgataṃ caitad dvitvaṃ svāyambhuve ruruu
Mataṅgādau kṛtaṃ Śrīmatkhetapālādidaishikaih. (46)*

In accordance with knowledge and ignorance, these two types (of knowledge as *Bauddha* and *Pauruṣa*) are stated (and established) by *Ācārya Khetapāla* and others in *Svāyambhuva*, *Ruru* and *Mataṅga* (*Śāstras*)¹.

तथाविद्यावसायात्मबौद्धविज्ञानसम्पदे
शास्त्रमेव प्रथानं यज्जेयतत्त्वप्रदर्शकम् ।

*Tathāvidhāvasāyātmbauddhavijñānasampade
Śāstrameva pradhānaṃ yajjñeyatattvapradarśakam. (47)*

Śāstra is the main thing. *Śāstra* is the torch-bearer of the knowable, certifies the *Bauddha Vijñāna*².

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि
धीगतस्यानिवृत्तत्वाद्विकल्पोऽपि हि सम्भवेत् ।

*Dīkṣayā galite 'pyantarajñāne pauruṣātmani
Dhīgatasyānivrītatvādvikalpo 'pi hi sambhavet. (48)*

There still maintain the alternatives (doubts) because of not-destroyed of intellectual ignorance though the self-ignorance has been destroyed by dint of the initiation.

1. *Śāstra* is scripture. *Ācārya* is scholar. *Svāyambhuva Śāstra* explains that *Śiva-Jñāna* descends (this is *śaktipāta*) to manifest the *Śivatva* (the state of being *Śiva*) and liberates the soul from the bondage of self-dross (*Ātma-mala* i.e. *āṇava*, *māyīya* and *Kārma*). *Ruru Śāstra* explains as we must contemplate on *Śiva* for all the devatas, mantras are the light of *Śiva*, everything is *Śiva*. *Mataṅga Śāstra* (i.e. *Mataṅga Tantra*) says 'and then *Śiva*, ornamented by jewels and *mantras*, destroyed the entire ignorance of muni with the fire of *Vāk*, the flame of power'. *Ācārya Khetapāla* is *Sadyojyoti Śivācārya*. 2. The way to know the *Bauddha Jñāna* is *Bauddha Vijñāna*.

ŚRĪTANTRĀLOKAH

देहसद्भावपर्यन्तमात्मभावो यतो धियि
देहान्तेऽपि च मोक्षः स्यात्पौरुषाज्ञानहानितः ।

*Dehasadbhāvaparyantamātmabhavo yato dhiyi
Dehante 'pi ca mokṣaḥ syātpauruṣājñānahānitaḥ.*

(49)

Since the sense of self maintains about the intellect of the body till end, therefore the salvation will not come into existence (until the intellectual ignorance is destroyed) though the self ignorance is destroyed.

बौद्धाज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद् ध्रुवम्
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशादने ।

*Bauddhājñānanivṛttau tu vikalponmūlanād dhruvam
Tadaiva mokṣa ityuktaṁ dhātrā Śrīmānniśāṭane.*

(50)

The salvation comes into existence certainly (then and there) when the intellectual ignorance and the alternatives are destroyed, as it is said by *Dhātā* in *Niśātanaśāstra*.

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत्
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः ।

*Vikalpayuktacittastu piṇḍapātācchivam vrajet
Itarastu tadaiveti śāstrasyātra pradhānataḥ.*

(51)

The man whose mindstuff is full of alternatives, gets salvation (*Śivatva*) after the end of the body whereas the other, whose heart is free from alternatives (or concentrated on one), attains salvation while living in the body, for this is the subject prime in this scripture.

ज्ञेयस्य हि परं तत्त्वं यः प्रकाशात्मकः शिवः
नह्यप्रकाशरूपस्य प्राकाश्यं वस्तुतापि वा ।

*Jñeyasya hi param tattvaṁ yaḥ prakāśātmakaḥ Śivaḥ
Nahyaparakāśarūpasya prākāśyaṁ vastutāpi vā.*

(52)

He who is the light-form of *Śiva*, is the absolute of the knowable. He who is not the light-form, does not even exist and having no light at all.

ŚRĪTANTRĀLOKAḤ

अवस्तुतापि भावानां चमत्कारैकगोचरा
यत्कुड्यसदृशी नेयं धीरवस्त्वेतदित्यपि ।

*Avastutāpi bhāvānāṃ camatkāraikagocarā
Yatkudyasadrśī neyaṃ dhīravastvetadityapi.* (53)

The no-thing-ness of the matter is only the subject of miracle, for this intellect (which senses it as no-thing) is not like a wall (as inert) but is a form of enlightenment.

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते
अनपह्नवनीयत्वात् किं तस्मिन्मानकल्पनैः ।

*Prakāśo nāma yaścāyaṃ sarvatraiva prakāśate
Anapahnahavanīyatvāt kiṃ tasminmānakalpanaiḥ.* (54)

That which is luminous in everywhere is the light. Since it is unconcealable, why should imagine for the Proofs (of that)!

प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते
तेषामपि परो जीवः स एव परमेश्वरः ।

*Pramāṇānyapi vastūnāṃ jīvitam yāni tanvate
Teṣāmapi paro jīvaḥ sa eva Parameśvaraḥ.* (55)

People believe on the proofs which are the living basis of the things but there exists a proof as the basis of all proofs which is one, beyond and *Vimarśātmaka Prakāśa*¹. He is the *Parameśvara*.

सर्वापह्नवहेवाक्यार्थाप्येवं हि वर्तते
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते ।

*Sarvāpahnavahevakarmāpyevaṃ hi vartate
Jñānamātmārthamityetaneti mām prati bhāsatē.* (56)

All the wise people behave like this, who will to abstain the matters of the knower, the knowledge and the knowable. They accept their Self-Existence (where they feel that that knowledge does not dwell in themselves which is for the self), and that Self-Existence is *Parameśvara*.

I. The Self-conscious Light

ŚRĪTANTRĀLOKAḤ

अपह्वृतौ साधने वा वस्तूनामाद्यमीदृशम्
यत्तत्र के प्रमाणानामुपपत्त्युपयोगिते ।

*Apahvutau śaṁsādhane vā vastūnāmādyamīdr
Yattatra ke ānāmupapattyupayogite, pramān* (57)

Since the matters are initially proved so what is the usefulness of the proofs and its originations!

कामिके तत एवोक्तं हेतुवादविवर्जितम्
तस्य देवातिदेवस्य परापेक्षा न विद्यते ।
परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः

*Kāmike tata evoktaṁ hetuvādavivarjitam
Tasya ā na vidyate, devātidevasya parāpeks
atvātsvatantro 'yamataḥParasya tadapeks, sthitah* (58)

So it is said in the *Kāmika Śāstra* without any cause and ism that the lord of all lords does not expect the other. Since the other expect Him in himself so He is self-proved (58-59)

अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः ।
नियता नेति स विभुर्नित्यो विश्वकृतिः शिवः

*atikramāḥasya vaśino deśakālākṛtikramāḥ
tiḥNiyatā neti sa vibhurnityo viśvakṛtiḥ Śivah* (59)

That worldform of *Śiva* is infinite and eternal for it is not subjugate, not of the form of time and space, and not fixes itself. (59-60)

विभुत्वात्सर्वगो नित्यभावाद्यन्तवर्जितः ।
विश्वाकृतित्वाच्चिदचित्तद्वैचित्र्यावभासकः
ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके ।

Vibhutvātsarvago nityabhāvādādyantavarjitah (60)

*Viśvākṛtittvāccidacittadvaicitryāvabhāśakah
Tato 'sya bahurūpatvamuktaṁ dikṣottarādike.* (61)

This is infinite so this is omni-movable movement. This is eternal so this is free from beginning and end, and this is of the form of the world, so this shows the amazing forms of conscious and non-conscious beings.

(60-61)

ŚRĪTANTRĀLOKAH

भुवनं विग्रहो ज्योतिः खं शब्दो मन्त्र एव च
बिन्दुनादादिसंभिन्नः षड्विधः शिव उच्यते ।

*Bhuvanaṃ vighraho jyotiḥ khaṃ śabdo mantra eva ca
Bindunādādisambhinnah ṣadvidhaḥ Śiva ucyate.* (62)

Bhuvana, vighraha, jyoti, ākāśa, śabda and mantra are the bases of joy, the body-form, the flame, the sky (space), the word (essence of the space) and the sacred syllables, this six forms rest in the name of *Śiva* due to their associations with *nāda* and *bindu*.

यो यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते
व्योमादिशब्दविज्ञानात् परो मोक्षो न संशयः ।

*Yo yadātmakatāniṣṭhastadbhāvaṃ sa prapadyate
vyomādiśabdavijñānāt paro mokṣo na saṁśayaḥ.* (63)

The aspirant attains the accomplishment (of *Śiva*) in the form in which he has faith. The salvation is beyond the science of words like space etc., and that is doubtless¹.

विश्वाकृतित्वे देवस्य तदेतच्चोपलक्षणम्
अनवच्छिन्नतारूरुहववच्छेदलयेऽस्य च ।

*Viśvākṛittive devasya tadetaccopalakṣaṇam
Anavacchinntārūrūhāvavacchedalaye'sya ca.* (64)

The iconographical representations of god (*Parama Śiva*) are the world-form, the seat of non-separation and the dissolution of divisions. There are six in numbers.

1. Doubt is questioning mind, *vikalpa* or alternative, concerning to *Samśayātmikā Śakti*. Doubtless or free from doubt is optionless, *nirvikalpa*, concerning to *Niśchayātmikā Śakti*, the answering mind.

ŚRĪTANTRĀLOKAḤ

उक्तं च कामिके देवः सर्वाकृतिर्निराकृतिः
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ।

*Uktaṃ ca Kāmike devaḥ sarvākṛtirnirākṛtiḥ
Jaladarpaṇavattena sarvaṃ vyāptaṃ carācaram.*

(65)

It is said in the *Kāmika āgama* that the god (the deity, *Śiva*) is of all forms and formless (*viśvamaya* and *viśvottīrṇa*). Each and everything (inert and conscious) exists in Himself like the water-mirror¹.

न चास्य विभ्रुताद्योऽयं धर्मोऽन्योन्यं विभिद्यते
एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते ।
तेन स्वतन्त्र्यशक्त्यैव युक्त इत्यांजसो विधिः

*Na cāsya vibhūtādyo 'yaṃ dharmo 'nyonyaṃ vibhidhate
Eka evāsya dharmo 'sau sarvākṣepeṇa vartate.
Tena svatantryaśaktyaiva yukta ityāñjaso vidhiḥ*

(66)

This has only one religion² which includes all the religions. Hence it is always with its *svātantrya śakti*³. This is the only way.

बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता ।

Bahuśaktitvamapyasya tacchaktyaivāviyuktata.

(67)

This manifests with several powers, inspite of that, this does not separate (or depart) from its own (*svātantrya*) power.

1. This is an imagery presented by Abhinava Gupta as the city in the mirror. He tries to say that all things reflected in the water prove that the things are really existents. Similarly the world is a reflection of *Parama Śiva* reflecting in His Consciousness (the *svātantrya*), 2. That intrinsic religion is *ahampratyavamarśa*, 3. Absolute freedom of will, *Vimarśa śakti*,

ŚRĪTANTRĀLOKAH

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने ।

Śaktiśca nāma bhāvasya svaṃ rūpaṃ matrkalpitam
Tenādvayaḥ sa evāpi śaktimatparikalpane. (68)

The power is matter's own form, imagined by the *pramātās*¹, so, though this seems as *śaktimāna*², this is *advaya*³.

मातृकुलृप्ते हि देवस्य तत्र तत्र वपुष्यलम्
को भेदो वस्तुतो वह्नेर्दग्धृपकृतृत्वयोरिव ।

Mātrklṛpte hi devasya tatra tatra vapusyalam
Ko bhedo vastuto vahnerdagdhrpaktṛtvayoriva (69)

Though this is imagined by *pramātās*, and the *Parameśvara* rests in different bodies, how one can say the *Parameśvara* is different! Actually the *Parameśvara* is one with many powers like the many powers of fire are not different from fire.

न चासौ परमार्थेन न किञ्चिद्भासनादृते
न ह्यस्ति किञ्चित्छक्तितद्वद्भेदोऽपि वास्तवः ।

Na cāsau paramārthena na kiñcidbhāsanādṛte
Nahyasti kiñcitacchaktitadvadbhedo 'pi vāstavaḥ. (70)

His desire is nothing but his manifestation. So the difference of *Śakti* and *Śaktimāna* is a reality.

स्वशक्त्युद्रेकजनकं तादात्म्याद्वस्तुनो हि यत्
शक्तिस्तदपि देव्येवं भान्त्यप्यन्यस्वरूपिणी ।

Svaśaktyudrekajanakam tādātmyādvastuno hi yat
Śaktistadapi devyevaṃ bhāntyapyanyasvarūpiṇī. (71)

That which is the creator of the appearance of self-power (of the *avāntara*), is the same amazing *Svātantrya Śakti* of God.

1. Knower, subject, experient, 2. Śiva. 3. One without a second.

ŚRĪTANTRĀLOKAḤ

शिवश्चालुप्तविभवस्तथा सृष्टोऽवभासते
स्वसंविन्मातुमकुरे स्वातन्त्र्याद्भूमावनादिषु ।

*Śivaścāluptavibhavastathā Sṛṣṭo 'vabhāsate
Svasaṁvinmātrmakure svātantryādbhāvanādiṣu.*

(72)

Śiva appears as the Universe by dint of His Absolute Freedom of Will in His Supreme Consciousness which is like a mirror called *pramāṭṛdarpaṇa*, in spite of this appearance, His treasure does not disappear.

तस्माद्येन मुखेनैष श्रात्यनंशोऽपि तत्तथा
शक्तिरित्येष वस्त्वेव शक्तितद्वत्क्रमः स्फुटः ।

*Tasmādyena mukhenaiṣa bhātyanaṁśo 'pi tattathā
Śaktiritiyeṣa vastveva śaktitadvatkramah sphuṭaḥ.*

(73)

The thing itself is the power through which *Śiva* appears. Hence the *krama*¹ is clear, exists in *Śakti* and *Śaktimāna*.

श्रीमत्किरणशास्त्रे च तद्वत्प्रश्नोत्तरपूर्वकम्
अनुभावो विकल्पोऽपि मानसो न मनः शिवे ।
अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम्

*Śrīmatkīraṇaśāstre ca tatpraśnottarapūrvakam
Anubhāvo vikalpo 'pi mānaso na manaḥ Śive.
Avijñāya Śivaṁ dīkṣā kathamityatra cottarm.*

(74)

It is said in the form of question-answer in *Śrī Kirāṇ Samhitā* that the *Śakti* is *Upāya*. The *saṁhitā* answers (to) this question that the *anubhāva* is *vikalpa* that rises in the mind, and *Śiva* is 'no-mind' state, then how the initiation is possible if we can not know the mind of *Śiva*!

1. Realisation of Self by means of *Kriyā Yoga*.

ŚRĪTANTRĀLOKAH

क्षुद्याद्यनुभवो नैव विकल्पो नहि मानसः ।

Kṣudhadyanubhavo naiva vikalpo nahi mānasah. (75)

The answer is: This is not so. The experience of desire etc. is full of thought-constructs but the *mānasa* is not. In the state of *Advaya* Knowledge, the mind can not attribute.

रसाद्यनध्यक्षत्वेऽपि रूपादेव यथा तरुम्
विकल्पो वेत्ति तद्वत्तु नादबिन्द्वादिना शिवम् ।

*Rasādyanadhyakṣatve 'pi rūpādeva yathā tarum
Vikalpo vetti tadvattu nādabindvādina Śivam.* (76)

Śiva can be known through *nāda*, *bindu* (the forms of *Śakti*) etc., as the thought-constructs (*vikalpa*) know a tree only by perceiving it without getting its *rasa*.

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान्
कलातत्त्वपुराणपदादिर्भेदविस्तरः ।

*Bahuśaktitvamasyoktaṁ Śivasya yadato mahān
Kalātattvapurāṇapadādirbhedavistarah.* (77)

It is said that there exist many powers of the *Śiva*, for from this the great *kalā* (the *Śakti* of consciousness by which all the thirty-six principles are evolved), *Tattva* (the very being of a thing, reality), *Tattva* (the very being, thing, reality), *Pura* (*bhuvana*), *Arṇa* (letter of alphabet), *Anu* (*mantra*), *pada* (state) etc. have been elaborated.

सृष्टिस्थितिरोद्यानसंहारानुग्रहादि च
तुर्यमित्यपि देवस्य बहुशक्तित्वजृम्भितम् ।

*Sṛṣṭisthititirodhānasamhārānugrahādi ca
Turyamityapi devasya bahuśaktitvajrmbhitam.* (78)

The creation, maintenance, withdrawal, self-veiling, grace etc. and the witnessing consciousness (the transcendental self), these too are the ecstasy of the powers of that deity.

ŚRĪTANTRĀLOKAḤ

जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि
तान्ययमुष्य नाथस्य स्वातन्त्र्यलहरीभरः ।

*Jāgratsvapnasuṣuptānyatadātītāni yānyapi
Tānyapyamuṣya nāthasya svātantryalaharībharah.* (79)

Waking, dream, deep sleep and others (i.e. fourth and fifth states of consciousness¹) are the moving waves of the free will of the Absolute. *Parameśvara*.

महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः
अकलौ सकलश्चेति शिवस्यैव विभूतयः ।

*Mahāmantreśamantreśamantrāḥ Śivapurogamāḥ
Akalaḥ sakalaśceti Śivasyaiva vibhūtayah.* (80)

Śiva is already there before *Mahāmantreśa*, *Mantreśa*, *Mantra*, *Vijñānākala*, *Pralayākala* and *Sakala*², these are the splendours of *Śiva* Himself.

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान्
आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते ।

*Tattvagrāmasya sarvasya dharmah syādanapāyavān
Ātmaiva hi svabhāvātmetyuktaṁ Śrītrīśiromate.* (81)

Ātmā (the soul) is the natural religion of the group of thirty six principles, so this never delianates from these principles, as is said in the *Tṛśiro Bhairava*.

1. The fourth state of consciousness is called '*Turīya*', that which exists beyond the all three defined states, *Aum*, the witnessing state and the fifth stage is *turīyātīta*, beyond the fourth state, the bliss. 2. *Śiva* (with *śakti*), *Mantramahēśvara* (*sadāśiva*), *Mantreśvara* (*līvara*), *Mantra* (pure *vidyā*), *Vijñānākala*, *Pralayākala* and *Sakla* (all with *Paśu*) are the *sapta-vidha Pramātās*.

ŚRĪTANTRĀLOKAḤ

हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम्
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम् ।

*Hṛdisthaṃ sarvadehaṣṭhaṃ svabhāvasthaṃ susūkṣmakam
Sāmūhyaṃ caiva tattvānāṃ grāmaśabdena kīrtitam.* (82)

That group of principles (*tattvas*) is called 'grāma', which is very subtle and which rests in the heart, in all bodies and in the nature.

आत्मैव धर्म इत्युक्तः शिवामृतपरिप्लुतः
प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ।

*Ātmaiva dharma ityuktaḥ Śivāmṛtapariluptaḥ
Prakāśāvasthitaṃ jñānaṃ bhāvābhāvādimadhyataḥ* (83)

It is said that the *Ātmā*, full of *Śivāmṛta* (the bliss of God), is religion.

स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृत्ति
विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ।
ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिद्ध्यति

*Svasthāne vartanaṃ jñeyaṃ draṣṭṛtvaṃ vigatāvṛtti
Viviktavastukathitaśuddhavijñānanirmalaḥ
Grāmadharmavṛttiruktastasya sarvaṃ prasiddhyati* (84)

That light-form of Knowledge is present between realization and non-realization, exists in itself and it is free from veil. Our teacher named it 'grāma dharmavṛtti', which is veiless, doubtless and pure science. He, who knows this, can manifest everything. (84-85)

ऊर्ध्वं त्यक्त्वाधो विशेत्स रामस्थो मध्यदेशगः ।

Ūrdhvaṃ tyaktvādho viśeṭsa rāmaṣṭho madhyadeśagaḥ. (85)

He who attains the *madhyadhāma* in *suṣumnā* by leaving the *prāṇa* and *apāna*², attains the *madhyadeśa* and unites with *Parameśvara*.

1. The self is religion of the group of subtle principles, and to be witness of that self is *grāmavṛtti*. 2. *Prāṇa*, *Apāna*, *Uḍāna*, *Vyāna* and *saṁāna*, there are five kinds of *Prāṇa*, in which *Prāṇa* is upward and *Apāna* is downward.

ŚRĪTANTRĀLOKAḤ

गतिः स्थानं स्वप्नजाग्रदुन्मेषणनिमेषणे
धावनं प्लवनं चैव आयासः शक्तिवेदनम् ।

*Gatiḥ sthānaṁ svapnajāgradunmeṣaṇanimeṣaṇe
Dhāvanam plavanam caiva āyāsaḥ śaktivedanam.*

(86)

Movement, rest, dream awaking, the start of the world process, dissolution of the world, *dhāvana*, *plavana* and *āyāsa*, these are nothing but the (Śakti of) *Parameśvara* Himself. The *Śiva* is the prime cause.

बुद्धिभेदास्तथा भावाः संज्ञाः कर्माण्यनेकशः
एष रामो व्यापकोऽत्र शिवः परमकारणम् ।

*Buddhibhedāstathā bhāvāḥ sañjñāḥ karmāṇyanekaśaḥ
Eṣa Rāmo vyapako 'tra Śivaḥ paramakāraṇam.*

(87)

Discrimination in intellect, feelings, names, many actions all these are *Rāma* i.e. *Parameśvara*, and *Śiva* is the first cause.

कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात्
ध्यायते परमं ध्येयं गमागमपदे स्थितम् ।
परं शिवं तु व्रजति भैरवाख्यं जपादपि

*Kalmaṣakṣīṇamanasā smṛtimātranirodhanāt
Dhyāyate paramaṁ dhyeyaṁ gamāgamapade sthitam.
Param Śivaṁ tu Vrajati Bhairavākhyam japādapi*

(88)

The meditation of the Absolute takes place by the mind which is free from contamination. In result, he, the aspirant, attains the *Parama Śiva* called as *Bhairava* who rests in immovable movement. Through chanting of the sacred syllables, one can get the same.

तत्स्वरूपं जपः प्रोक्तो भावाभावपदव्युतः ।

Tatsvarūpaṁ japah prokto bhāvābhāvapadacyutaḥ.

(89)

Actually chanting is the attainment of the *Śiva*-form by delianating the dialect of *bhāva* and *abhāva*, *gati* and *sthiiti*.

ŚRĪTANTRĀLOKAH

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः
Tadatrāpi tadīyena svātantryeṇopakalpitaḥ (90)

Hence, in this context, in comparison to the freedom of the individual mind, something else is essential.

दूरसन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ।
Dūrāsannādiko bhedaścitsvātantryavyapekṣayā. (91)

And with his free will, the Absolute is having manifold forms.

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्यम्
 केन नाम न रूपेण भासते परमेश्वरः ।
Evam svātantryapūrṇatvādatidurghatakāryam
Kena nāma na rūpeṇa bhāstate Parmeśvaraḥ. (92)

In which form, the *Parameśvara*, who is accidental, and having his own freewill, does not appear? He appears in every form.

निरावरणमाभाति भात्यावृतनिजात्मकः
 आवृतानावृतो भाति बहुधा भेदसङ्गमात् ।
Nirāvaraṇamābhāti bhātyāvṛtanijātmakaḥ
Āvṛtānāvṛto bhāti bahudhā bhedasaṅgamāt. (93)

इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम्
 इच्छादिभिरभिख्याभिर्गुरुभिः प्रकटीकृतम् ।
Iti śaktitrayam nāthe svātantryāparanāmakam
icchādibhirabhikhyābhīrgurubhiḥ prakatīkṛtam. (94)

He (the pure form of light) reflects without veil. By veiling Himself, He reflects. He can be known by veiling and nonveiling. Hence He reflects through many forms. The three powers (*Para*, *Parāpara* and *Apara*) of that God with Freewill are said by our teachers as desire, knowledge and action.

ŚRĪTANTRĀLOKAḤ

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ।

Devo hyanvarthasāstroktaih śabdaiḥ samupadiśyate
Mahābhairavadevo 'yaṃ patiryaḥ paramaḥ Śivaḥ. (95)

The deity *Bhairava*, is *Pati*¹ and *Parama Śiva*, is said by the sacred words in the significant scriptures.

विश्वं बिभर्ति पूरणधारणयोगेन तेन च श्रियते
सविमर्शतया रवरूपतश्च संसारभीरुहितकृच्च ।

Viśvaṃ bibharti pūṇadhāraṇayogena tena ca śriyate
Savimarśatayā ravarūpataśca saṃsārabhīruhitakṛcca. (96)

(Here the term '*Bhairava*' is being explained) He who maintains this world with fulfilment and attainment, and through which who assimilates all these, is *Bhairava*. He who manifests, maintains and withdraws² with his innate nature and who saves the fearful souls, is *Bhairava*.

संसारभीतिजनिताद्रवात्परामर्शतोऽपि हृदि जातः
प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन ।

Saṃsārabhītijanitādravātparāmarśato 'pi hr̥di jātaḥ
Prakatībhūtaṃ bhavabhayavimarśanaṃ śaktipātato yena. (97)

Seizing mentally (or remembrance) out of the fear of the world, and then the feeling arises in the heart is *Bhairava*. He is *Bhairava* who, through his grace, has shown the *bhavamaya Vimarśa*³ (or made the mind detached from the world).

1. In the philosophy of Re-cognition *Pati*, *Pāśa* and *Paśu* are the *Parameśvara*, the dross and the individual soul respectively. 2. In the term '*Bhairava*', *bha* is *bharaṇa* (the maintenance of the world), *ra* is *ravaṇa* (the withdrawal from the manifestation) and *va* is *vamana* (the manifestation of the world). 3. That the world is an illusion (city in the mirror).

ŚRĪTANTRĀLOKAḤ

नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च
कालग्राससमाधानरसिकमनःसु तेषु च प्रकटः ।

*Nakṣatraprerakakālatattvasaṁśoṣakāriṇo ye ca
Kālagrāsasamādhānarasikamaṇaḥ su teṣu ca prakataḥ.* (98)

He who reflects in the heart of *yogin*, who meditates after destroying the sense of death, is *Bhairava*.

सङ्कोचिपशुजनभिधे यासां रवणं स्वकरणदेवीनाम्
अन्तर्बहिःश्वतुर्विषयखेचर्यादिकगणस्यापि ।
तस्य स्वामी संसारवृत्तिविघटनमहाभीमः

*Saṅkocipaśujanabhiye yāsāṁ ravaṇaṁ svakaraṇadevīnām
Antarbahiḥścaturvidhakhecaryādikagaṇasyāpi.
Tasya svāmī saṁsāravṛttivighatanamahābhīmaḥ* (99)

He is known by the *ravaṇa* of his three deities, and having four *gaṇas* as *khecari*¹, *gocarī*, *dikcarī* and *bhūcarī*, inwardly and outwardly, and He is all powerful over the destroying world for those who are fearful.

भैरव इति गुरुभिरिमैरन्वर्थैः संस्तुतः शास्त्रे ।

Bhairava iti gurubhirimairanvarthaiḥ saṁstutaḥ śāstre. (100)

By this sacred words, our teacher called Him (the *Śiva*) *Bhairava* in the scriptures.

1. Sub-species of *Vāmeśvarī Śakti*, connected with the *pramātā*, the empirical self, *Khecari* is one that moves in *kha* or the vast expanse of consciousness.

ŚRĪTANTRĀLOKAH

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छलनम्
क्रीडा सर्वोत्कर्षेण वर्तनेच्छा तथा स्वतन्त्रत्वम् ।

*Heyopādeyakathāvirahe svānandaghanatayocchalanam
Kṛīḍā sarvotkarṣeṇa vartanecchā tathā svatantratvam.* (101)

व्यवहरणमभिन्नेऽपि स्वात्मनि भेदेन संजल्पः
निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम् ।

*Vyavaharanamabhinne 'pi svātmani bhedena sañjalpah
Nikhilāvabhāsanācca dyotanamasya stutiryataḥ sakalam.* (102)

तत्प्रवणमात्मलाभात्प्रमृति समस्तेऽपि कर्तव्ये
बोधात्मकः समस्तक्रियामयो दृक्क्रियागुणश्च गतिः ।

*Tatpravaṇamātmalābhātprahṛti samaste 'pi kartavye
Bodhātmakaḥ samastakriyāmayo drkkriyāguṇaśca gatiḥ.* (103)

The movement out of extreme bliss without pity and inspiring tale, is the play. His characteristics are, the desire to live ahead and free behaviour, though in Himself He is indivisible but immanent in divisions, to reflect in this worldly phenomenon, with His innate nature, to do His duties humbly and to pray, enlightening, doer of all activities, virtuous in vision, knowledge and action, and since He is full of these qualities, He is the Movement and is omnipresent. (101-103)

इति निर्वचनैः शिवतनुशास्त्रे गुरुभिः स्मृतो देवः

Iti nirvacanaiḥ Śivatanuśāstre gurubhiḥ smṛto devaḥ

With these details, *Guru Brhaspati* has explained the deity (*Parameśvara*) in *Śivatanuśāstra*.

शासनरोधनपालनपाचनयोगात्स सर्वमुपकुरुते
तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तत्र ।

*Śāsanarodhanapālanapācanayogātsa sarvamupakurute
Tena patiḥ śreyomaya eva Śivo nāśivaṃ kimapi tatra.* (104)

He is *pati* because He saves the souls with His powers of scriptural preaching, administration and nourishment. He is *Śiva* for He is preferable. Not even an atom of non-*śiva* exists in Him.

ŚRĪTANTRĀLOKAḤ

ईदृग्रूपं कियदपि रुद्रोपेन्द्रादिषु स्फुरेद्येन
तेनावच्छेदनुदे परममहत्पदविशेषणमुपात्तम् ।

*Īdrgrūpaṃ kiyaḍapi rudropendrādiṣu sphuredyena
Tenāvacchedanude paramamahatpadaviśeṣaṇamupāttam.* (105)

Since His such form gleams in *rudra upendra* etc., so the adjective 'Absolute state' is used in order to eliminate the veil.

इति यज्ज्ञेयसतत्त्वं दर्शयति तच्छिवाज्ञया
मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात् ।

*Iti yajjñeyasatattvaṃ darśyate tacchivāññayā
Mayā svasaṃvitsattarkapatiśāstratrikakramāt.* (106)

That knowable principle is being explained by me with the order of *Parama Śiva* and on the basis of *saṃvit sattarka, pati śāstra* and *trika*¹.

तस्य शक्तस्य एवैतास्तिस्त्रो भान्ति परादिकाः
सृष्ट्यै स्थितौ लये तुर्ये तेनैता द्वादशोदिताः ।

*Tasya śaktasya evaitāstistro bhānti parādikāḥ
Sṛṣṭau sthitau laye turye tenaitā dvādaśoditāḥ.* (107)

His three powers (*para*² etc.) flow with the assimilation of other powers. These are twelve in numbers for they flow in the states of creation, maintenance, withdrawal and bliss.

तावान्पूर्णस्वभावोऽसौ परमः शिव उच्यते
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः ।

*Tāvānpūrṇasvabhāvo 'sau paramaḥ Śiva ucyate
Tenātropāsakāḥ sākṣāttatraiva pariniṣṭhitāḥ.* (108)

That *Parama Śiva* is of integral innate nature due to these twelve powers. That is why the aspirants of twelvefold *Śakti-Cakra* (wheel of Power) dwell and attain that very state.

1. Supreme consciousness right logic, scripture of *Parama Śiva* and the trinity of the philosophy of re-cognition, 2. The highest, the Absolute.

SRĪTANTRĀLOKAH

तासामपि च भेदांश्चान्यूनाधिक्यादियोजनम्
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम् ।

Tāsāmapi ca bhedaṁśanyūnādhikyādiyojanam
Tatsvātantryabalādeva śāstreṣu paribhāṣitam. (109)

If there says the programming of minimum-maximum exists as the part of division of the powers, that only due to the free-will of the Śiva.

एकवीरो यामलोऽय त्रिशक्तिश्चतुरात्मकः
पंचमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः ।

Ekvīro yāmalo 'tha triśaktiścaturātmakaḥ
Pañcamūrtiḥ ṣaḍātmāyaṁ saptaako 'ṣṭakabhūṣitaḥ. (110)

नवात्मा दशदिक्छक्तिरेकादशकलात्मकः
द्वादशारमहाचक्रनायको भैरवस्त्विति ।

Navātmā daśadikchaktirekādaśakalātmakaḥ
Dvādaśāramahācakranāyako Bhairavastivati. (111)

This is of thirteen in numbers as *Ekavīra*, *yāmala*, *TriŚakti*, of four powers, *Pañcamūrti*, *Ṣaḍātmā*, *Saptaka*, *Aṣṭakabhūṣita*, *Navātmā*, of tenfold *DikŚakti*, of eleven arts (phases), hero of twelvefold *Mahācakra* and *Bhairava*.

एवं यावत्सहस्रारे निःसंख्यारेऽपि वा प्रभुः
विश्वचक्रे महेशानो विश्वशक्तिर्विजृम्भते ।

Evam yāvatasahasrāre niḥsaṅkhyāre 'pi vā prabhuḥ
Viśvacakre maheśāno viśvaśaktirvijṛmbhate. (112)

Hence according to *Trīśirobhairava*, the same *Maheśa*, the lord with world power is emerging in the cycle of world who is infinite or countless (in numbers).

तेषामपि च चक्राणां स्ववर्गानुगमात्मना
ऐक्येन चक्रगो भेदस्तत्र तत्र निरूपितः ।

Teṣāmapi ca cakrāṇāṁ svavargānugamātmanā
Aikyena cakrago bhedastatra tatra nirūpitaḥ. (113)

The division, regarding to cycles, is explained in the scriptures where the cycles are followed by its squares.

ŚRĪTANTRĀLOKAḤ

चतुष्पद्भिर्दिगणनायोगात्त्रैशिरसे मते
षट्चक्रेश्वरता नाथस्योक्ता चित्रनिजाकृतेः ।

*Catuṣṣaddvirdvigaṇanāyogātraiśirase mate
ṣaṭcakreśvaratā nāthasyoktā citranijākṛteḥ.* (114)

The number four and six, if multiply by twos, we can get the amazing self-form of the lord who is *Ṣaṭcakreśvara*¹ as told in *Trṣirobhairava*.

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः
सौम्यरौद्राकृतिध्यानयोगीन्यन्वर्थकल्पनात् ।

*Nāmāni cakradevīnāṃ tatra kṛtyavibhedataḥ
Saumyaraudrākṛtidhyānayogīnyanvarthakalpanāt.* (115)

On the basis of their action-differences, the deities of *cakra* are named and can be contemplated by different forms as gentle or angry.

एकस्य सविन्नाथस्य ब्रान्तरी प्रतिभा तनुः
सौम्यं वान्यन्मितं सविदूर्मिचक्रमुपास्यते ।

*Ekasya saṁvinnāthasya hyāntarī pratibhā tanuḥ
Saumyaṃ vānyanmitaṃ saṁvidūrmicakramupāsyate.* (116)

The same *Samvid* Lord's internal *Samvit Pratibhā*² is worshiped as *Ūrmicakra*, either in the form of gentility or in angry.

1. The Lord of six-cycles (as *mūlādhāra*, *svādhiṣṭhāna*, *maṇipura*, *anāhata*, *viśuddhi*, and *Ājñā* lead towards, *Sahasrāra*). *Kulātmikā Kuṇḍalinī* sleeps at *Mulādhāra*. When She awakes, reaches to *Sahasrāra* by passing through these six *cakras* or cycles. At *Sahasrāra*, in the *Akula Cakra*, She meets with *Śiva* and absorbs in Him, the *Cakreśvara*. In the *Vijñāna Bhairava*, She asks to *Bhairava* in her seventh question whether He has the form of *Ākrārūrḥ* or *Anacka* 2. *Samvit* is Supreme Consciousness in which there is complete fusion of *Prakāśa* and *Vimarśa*. From the macrocosmic point of view *Samvit-devatās* are *Khecari*, *Gocarī*, *Dikcari* and *Bhūcari*. From the microcosmic point of view, the internal and external senses are said to be *saṁvit-devatā*, and *Pratibhā* is *Parā Śakti*.

ŚRĪTANTRĀLOKAḤ

- अस्य स्यात्पुष्टिरित्येषा संविद्देवी तथोदिदात्
ध्यानात्संजल्पसमिश्राद् व्यापाराच्चापि बाह्यतः ।
- Asya syātpuṣṭirityeṣā saṁviddevī tathoditāt
Dhyānātsaṁjalpasammiśrād vyāpārāccāpi bāhyataḥ. (117)*
स्फुटीभूता सती भाति तस्य तादृक्फलप्रदा
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम् ।
- Sphuṭībhūtā satī bhāti tasya tādrkphalapradā
Puṣṭiḥ śuṣkasya sarasībhāvo jalamataḥ sitam. (118)*
अनुगम्य ततो ध्यानं तत्प्रधानं प्रतन्यते
ये च स्वभावतो वर्णा रसनिःश्चन्दिनो यथा ।
- Anugamya tato dhyānaṁ tatpradhānaṁ pratanyate
Ye ca svabhāvato varṇā rasaniḥśyandino yathā. (119)*
दन्त्यौष्ठयदन्त्यप्रायास्ते कैश्वद्वर्णैः कृताः सह
तं बीजभावमागत्य संविदं स्फुटयन्ति ताम् ।
- Dantyaucṣṭhyadantyauprāyāste kaiścidvarṇaiḥ kṛtāḥ saha
Taṁ bījabhāvamāgatya saṁvidam sphuṭayanti tām. (120)*
पुष्टिं कुरु रसेनैवमाप्याययतरामिति
संजल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत् ।
- Puṣṭiṁ kuru rasenainamāpyāyayatarāmiti
Saṁjalpo 'pi vikalpātmā kiṁ tāmeva na pūrayet. (121)*
अमृतेयमिदं क्षीरमिदं सर्पिर्बलावहम्
तेनास्य बीजं पुष्णीयामित्येनां पूरयेत्क्रियाम् ।
- Amrteyamidaṁ kṣīramidaṁ sarpirbalāvaham
Tenāsyā bījaṁ puṣṇīyāmityenāṁ pūrayetkriyām. (122)*

The name of the *saṁvid* deity of Śiva is *Puṣṭi*. She is white and clean as a dry pond becomes fresh with rainy water. She bestows the aspirant with good fruits as bliss who contemplates on her either by meditation or by external process. Hence one contemplates on *Puṣṭi*. The letters (or Syllables) which are natural to utter, clarify that *Puṣṭi*-form of *Samvid* by acquiring the seed-form. Does this powerfull curd, powerfull clarified butter, He strengthens the mercury of the body by this element, the power *Puṣṭi*. Hence we must fulfill this process. (117-122)

ŚRĪTANTRĀLOKAH

तस्माद्विश्वेश्वरो बोधभैरवः समुपास्यते
अवच्छेदानवच्छिद्भ्यां भोगमोक्षार्थिभिर्जनैः ।

*Tasmādvīśveśvaro bodhabhairavaḥ samupāsyate
Avacchedānavacchidbhyaṃ bhogamokṣārthibhirjanaiḥ. (123)*

So the worship of *Viśveśvara Saṃvid Bhairava* accomplishes by the desires of enjoyment and salvation by the means of determination and non-determination.

येऽप्यन्यदेवताभक्ता इत्यतो गुरुरादिशतं

Ye 'pyanyadevatābhaktā ityato gururādiśat (124-)

Those who worship other deities, also worship this *Saṃvit*, as is preached by the teacher. (124-)

ये बोधाद्व्यतिरिक्तं हि किञ्चिद्यान्यतया विदुः ।
तेऽपि वेद्यं विविचाना बोधाभेदेन मन्वते

*Ye bodhādvayatiriktaṃ hi kiñcidyānyatayā viduḥ. (124)
Te 'pi vedyam vivicānā bodhābhedenā manvate*

Those who know a deity as the seat of worship unlike from the enlightenment (the self-form), they too know the deity as inseparable with *saṃvid*. (124-125)

तेनाविच्छिन्नतामर्शरूपाहन्ताप्रथात्मनः ।

Tenāvicchinatāmārśarūpāhantāprathātmanah. (125)

स्वयंप्रथस्य न विधिः सृष्ट्यात्मास्य च पूर्वगः
वेद्या हि देवतासृष्टिः शक्तेर्हेतोः समुत्थिता ।

*Svayamprathasya na vidhiḥ sṛṣṭyātmāsyā ca pūrvagah
Vedyā hi devatāsṛṣṭiḥ śakterhetoh samutthitā. (126)*

अहंरूपा तु सवित्तिर्नित्या स्वप्रथनात्मिका

Ahamrūpā tu savittirnityā svaprathanātmikā

Therefore this self-form-deity, who is self-proved and the form of inseparable-invariable *Saṃvid*, does not offer any fulltime method of worship, to create. Actually the creation manifested by the deity is itself knowledgeable for the power. The self-form *Saṃvit* is eternal Light.

(-125-127-)

ŚRĪTANTRĀLOKAH

विधिर्नियोगस्त्रंशा च भावना चोदनात्मिका ।

Vidhirniyogastryamśā ca bhāvanā codanātmikā. (127)

This worship 'Vidhi niyoga' is called 'Bhāvanā', consists of three forms viz. *Sādhya*, *Sādhana* and *Kartavya*. (-127)

तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः

अहंबोधस्तु न तथा ते तु संवेद्यरूपताम् ।

Tadekasiddhā indrādyā vidhipūrvā hi devatāḥ
Ahaṁbodhastu na tathā te tu saṁvedyarūpatām. (128)

उन्मग्नामेव पश्यन्तस्तं विदन्तोऽपि नोविदुः

न विदुर्मां तु तत्त्वेनातश्चलन्ति ते ।

Unmagnāmeva paśyantastam vidanto 'pi noviduh
Na vidurmām tu tattvenātaścalanti te. (129)

The deities of *Vidhi Pramāṇa* like *Indra* can only be proved by the scriptures, the enlightenment of *ahaṁ* is not so. He knows the self as seems to be unknown and He looks at the *Samvedyarūpatā*¹.

चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या

देवान्देवयजो यान्तीत्यादि तेन न्यरूप्यत ।

Calanam tu vyavacchinnarūpatāpattireva yā
Devāndevayajo yāntītyādi tena nyarūpyata. (130)

It is in the tradition to attain the inseparable form of that *Samvit*. That's why it is said that, they who worship a deity become deity.

निमज्ज्य वेद्यतां ये तु तत्र सविन्मयीं स्थितम्

विदुस्ते ह्यनवच्छिन्नं तद्भक्ता अपि यान्ति माम् ।

Nimajjya vedyatām ye tu tatra saṁvinmayīm sthitim
Viduste hynavacchinnaṁ tadbhaktā api yānti mām (131)

Those, who know the state of *Samvid* in the self-form deity, merge the individual deity and hence they attain Me inseparably.

1. The form of an intuitive apprehension of oneself without the aid of internal and external sense.

ŚRĪTANTRĀLOKAH

सर्वत्रात्र ब्रह्मशब्दो बोधमात्रैकवाचकः
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ।

Sarvatrātra hyaḥamśabdo bodhamātraikavācakaḥ
Sa bhoktṛprabhuśabdābhyāṃ yājyayaṣṭṛtatayoditaḥ. (132)

This word 'Me' (*aham* in this *Gītā*) is eternally-known. That enlightenment between aspirant and the Lord is said as between *yājya* and *yaṣṭā*.

याजमानी संविदेव याज्या नान्येति चोदितम्
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता ।

Yājmanī saṁvideva yājyā nānyeti coditam
Na tvākṛtiḥ kuto 'pyanyā devatā na hi socitā. (133)

The *Samvid*, which performs *yājña*, is *yajanīya*, not any other principle, it is said so. No other form exists (in) anywhere nor that *Samvid* is of the form of any deity.

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा
सोऽयमात्मानमावृत्य स्थितो जडपदं गतः ।

Vidhiśca noktaḥ ko 'pyatra mantrādi vṛttidhāma vā
So 'yamātmānamāvṛtya sthīto jadapadam gataḥ. (134)

आवृतानावृतात्मा तु देवादिस्थावरान्तगः
जडाजडस्याप्येतस्य द्वैतस्यस्यास्ति चित्रता ।

Āvṛtānāvṛtātmā tu devādisthāvarāntagaḥ
Jadājadasyāpyetasya dvaitasyasyāsti citratā. (135)

It says that neither *vidhi vākya* nor any *mantra*¹ is introduced in this respect. When this *Samvid* covers itself by itself, it is inert and this expands itself from deity to any living being-covered and uncovered. Due to the divisions of *Tāra*, *Mandra*, *Jñāna*, *Santāna*² etc., this is of infinite-forms, which is primarily inert and conscious. (134-135)

1. *Veda Vākya* consists of *Brāhminā Vākya* and *Brāhminā Vākya* consists of *Vidhi Vākya*, *Mantra* is sacred syllable, *Śuddha Vidyā* 2. *Tāra*, *Mandra*, *Jñāna* are different, so present different forms, similarly *Santāna* is from bondages.

ŚRĪTANTRĀLOKAḤ

तस्य स्वतन्त्रभावो हि किं किं यन्न विविन्तयेतु
त्रिशिरःशास्त्रे सम्बुद्ध इति वेत्ति यः
ज्ञेयभावो हि चिद्धर्मस्तच्छायाच्छादयेन्न ताम् ।

*Tasya svatantrabhavo hi kiṃ kiṃ yanna vicintayet
Triśiraḥśāstre sambuddha iti veti yaḥ
Jñeyabhāvo hi ciddharmastacchāyācchādayenna tām. (136)*

It says in the *Triśira Bhairava* that the Freewill of the *Samvid* knows everything, nothing exists which He does not know, as one must know. The thing to be known is to know, and it is the religion of Absolute Consciousness. Therefore the Shadow of the body does not overshadow the consciousness.

तेनाजडस्य भागस्य पुद्गलाणादिसंज्ञिनः
अनावरणभागांशे वैचित्र्यं बहुधा स्थितम् ।

*Tenājaḍasya Bhāgasya pudgalāṇvādisamjñināḥ
Anāvaraṇabhāgāṁśe vaicitryaṃ bahudha sthitam. (137)*

Due to this uncovering, the terms matter, atom etc. which are the parts of the consciousness, appear amazingly and infinitely in the section of Pure form of *Samvid*.

संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे
तथाप्यावृत्तिनिर्द्वासतारतम्यात्स लक्ष्यते ।

*Samvidrūpe na bhedo'sti vāstavo yadyapi dhruve
Tathāpyāvṛttinirhrāsātāratamyātsa lakṣyate. (138)*

Though the ever-fixed, unchangeable form of *Samvid* does not have any differenciation, yet it appears so due to the coverings and bondages.

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये
समाप्य परतां स्थौल्यप्रसङ्गे चर्चयिष्यते ।

*Tadvistareṇa vakṣyāmaḥ śaktipātavinirṇaye
Samāpya paratām sthāulyaprasaṅge carcayiṣyate. (139)*

After completeing the discussion of *Samvid* (the *Para Tatva*), we will discuss this in detail in the chapter of *Śaktipātānirṇaya*, the decision of the grace.

ŚRĪTANTRĀLOKAḤ

अतः कचित्प्रमातारं प्रति प्रथयते विभुः
पूर्णमेव निजं रूपं कचिदंशाशिकाक्रमात् ।

Ataḥ kaṁcitpramātāraṁ prati prathayate vibhuḥ
Pūrṇameva nijaṁ rūpaṁ kaṁcidaṁśāśikākramāt. (140)

So the *Parameśvara* manifests His complete Light for the self, manifests Himself partially too for some others.

विश्वभावैकभावात्मस्वरूपप्रथनं हि यत्
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु ।

Viśvabhāvaikabhāvātmasvarūpaprathanam hi yat
Aṇūnāṁ tatparaṁ jñānaṁ tadanyadaparaṁ bahu. (141)

That which is pure consciousness of the self-form (the nature), with the supreme *bhāvanā*¹, is the Supreme Knowledge of the *anu*². All other knowledges, except this, are incomplete (limited) and of several kinds.

तच्च साक्षादुपायेन तदुपायादिनापि च
प्रथमानं विचित्राभिर्भगीभिरिह भिद्यते ।

Tacca sākṣādūpāyena tadupāyādināpi ca
Prathamānaṁ vicitrābhirbhagībhīriha bhidyate. (142)

That knowledge expands and differentiates itself in various forms (and gestures) by the means of *Śāmbhava*, *Śākta*³ etc. or by direct means.

1. The practice of *Śuddha vikalpa* is *Śāktopāya* consists of *mantra-śakti*, *sat-tarka* and *Śuddha Vidyā*. According to Abinava Gupta in *Tantrasāra*, *Sat-tarka* is the reflection that re-inforces continuity of ideas similar to the *Śuddha vikalpa*, leads to '*Bhāvanā*', the creative contemplation and *svarūpa prathana* is supreme *Bhāvanā*. 2. the *Puruṣa*. 3. the *upāyas* (or *yogas*) are divided under four broad heads viz. *anūpaya*, *śāmbhavopāy*, *śāktopāya* and *āṇavopāya*. *Śāmbhavopāya* leads to *śāktopāya* and *śāktopāya* leads to *āṇavopāya*.

ŚRĪTANTRĀLOKAḤ

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोऽशशः
व्यवधानाव्यवधिना भूयान्भेदः प्रवर्तते ।

Tatrāpi svaparadvāradvāritvāt sarvaśom 'śaśaḥ
Vyavadhānāvyavadhinā bhūyānbhedaḥ pravartate. (143)

That difference depends on *sva-para*, *dvāra-dvāri*, *sarvāṃśataḥpūrṇāṃśataḥ* and *vyavadhāna-vyavadhānābhāva*, creates many differences.

ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते
ज्ञानमेव तु तत्सूक्ष्मं परं त्विच्छात्मकं मतम् ।

Jñānasya cābhyupāyo yo na tadajñānamucyate
Jñānameva tu tatsūkṣmaṃ paraṃ tvicchātmakaṃ matam (144)

That can not be said ignorance which is the means (*yoga*) of *jñāna*. (The *Samvid*-form is the means of *jñāna* too). That form is believed as the desirable mean.

उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविश्रमः
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ।

Upāyopeyabhāvastu jñānasya sthāulyaviśramah
eṣaiva ca kriyāśaktirbandhamokṣaikaakāraṇam. (145)

It is simply an enjoyable illusion that the same knowledge appears differently in infinite forms through the means. This is the Power of action which is the sole cause of bondage and liberation.

तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छाख्यं प्रकीर्तितम् ।

Tatrādye svaparāmarśe nirvikalpaikadhāmani
Yatsphuretprakāṭaṃ sāksāttadicchākhyam prakīrtitam. (146)

This is known as *icchopāya*¹ which gleams vividly in this situation of non-discursive self-revelation.

1. *icchopāya* is *sāksāt upāya* is *śāmbhava upāya*.

ŚRĪTANTRĀLOKAḤ

यथा विस्फुरितदृशामनुसन्धिं विनाप्यलम्
भाति भावः स्फुटस्तद्वत्केषामपि शिवात्मता ।

*Yathā visphuritadrśāmanusandhiṃ vināpyalam
Bhāti bhāvaḥ sphuṭastadvatkeṣāmapī Śivātmata.* (147)

भूयो भूयो विकल्पांशनिश्चयक्रमचर्वनात्
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः ।

*Bhūyo bhūyo vikalpāṃśaniścayakramacarcanāt
Yatparāmarśamabhyeti jñānopāyaṃ tu tadviduḥ.* (148)

There are some people who feel apparently the *Śivātma* state as the clairvoyants can know the matter clearly without any means. This should be known as *jñānopāya*, which an aspirant attains through the remembrance of *vikalpāṃśa*¹ repeatedly.

यत्तु तत्कल्पनावलुप्तबहिर्भूतार्थसाधनम्
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः ।

*Yattu tatkalpanāklrptabahirbhūtārthasāadhanam
Kriyopāyaṃ tadāmnātam bhedo nātrāpavargagaḥ.* (149)

This is known as *kriyopāya* which is the means of the external meaning of that imaginative differences. Here, exists no differences as *apavarga*.

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा
रूढेर्योगान्ततां प्राप्तमिति श्रीगमशासने ।

*Yato nānyā kriyā nāma jñānameva hi tattathā
Rūheryogāntatāṃ prāptamiti Śrīgamaśāsane.* (150)

Kriyā is not the other thing. This is knowledge for this has attained the Supreme of *yoga* through tradition, as is said in the *Śrīgamaśāstra*.

ŚRĪTANTRĀLOKAH

योगो नान्यः क्रिया नान्या तत्त्वारूढा हि या मतिः
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते ।

*Yogo nānyaḥ kriyā nānyā tattvārūḥā hi yā matiḥ
Svacittavāsanāśāntau sā kriyetyabhidhiyate.*

(151)

Yoga is not a different thing. *Kriyā* too is not different. The intellect, settled in the principle, after extinction of the impurities of the mind, is called *kriyā*.

स्वचित्ते वासनाः कर्ममलमायाप्रसूतयः
तासां शान्तिनिमित्तं या मतिः सवित्स्वमाविका ।

*Svacitte vāsanāḥ karmamalamāyāprasūtayah
Tāsāṃ śāntinimittaṃ yā matiḥ samvitśvabhāvikā.*

(152)

सा देहारम्भिबाह्यस्थतत्त्वव्राताधिशायिनी
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्लयीकृतौ ।

*Sā dehārambhibāhyasthatattvavrātādhiśāyinī
Kriyā saiva ca yogaḥ syāttattvānāṃ cillayīkṛtau.*

(153)

The intellect of *saṃvit*-nature, which extinguishes the impurities of mind produced by *karma-mala* and *māyā*, is *kriyā*, sets forth the primal and external principle-groups of the body, That is called *yoga* when these principles dissolve in the mind. (152-153)

लोकेऽपि किल गच्छामीत्येवमन्तः स्फुरैव या
सा देहं देशमक्षांश्चाप्याविशन्ती गतिक्रिया ।

*Loke 'pi kila gacchāmītyevamantaḥ sphuraiva yā
Sā dehaṃ deśamākṣāṃścāpyāviśantī gatikriyā.*

(154)

That movement, passes through the entire body and senses, which is called *kriyā*, gleams in the inner soul as "I go", and in the world too.

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहृतम् ।

*Tasmātkriyāpi yā nāma jñānameva hi sā tataḥ
Jñānameva vimokṣāya yuktaṃ caitadudāhatam.*

(155)

Hence that which is *kriyā*, is knowledge too. So it is rightly said that the knowledge is the correct means of salvation.

ŚRĪTANTRĀLOKAḤ

मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः

स्वरूपं चात्मनः संविन्नान्यत्तत्र तु याः पुनः।

*Mokṣo hi nāma naivānyaḥ svarūpaprathanam hi saḥ
Svarūpaṁ cātmanah samvinnānyattatra tu yāḥ punaḥ.* (156)

क्रियादिकाः शक्तयस्ताः संविद्रूपाधिका नहि

असंविद्रूपतायोगाद्धर्मिणश्चानिरूपणात् ।

*Kriyādikāḥ śaktayastāḥ samvidrūpādhikā nahi
Asamvidrūpatāyogāddharmināścānirūpanāt.* (157)

The salvation is not the other thing but the expansion of the the Self-form (i.e. nature of the Self or essence of the Self). And the Self-form is *Ātmasamvit*. The power of *kriyā* etc. in that are not *Samvit*-forms for these are alongwith *Asamvid*-form and not with the religion. (156-157)

परमेश्वरशास्त्रे हि न च काणाददृष्टिवत्

शक्तीनां धर्मरूपानामाश्रयः कोऽपि कथ्यते ।

*Parameśvaraśāstre hi na ca kāṇādadrṣṭivat
Śaktīnām dharmarupānāmāśrayaḥ ko'pi kathyate.* (158)

The powers of *dharmarūpa* do not have any base, explained in the *Parameśvara Śāstra*, as the same is described in Vaiśeṣika philosophy.

ततश्च दुष्कियेच्छाया भिन्नाश्चेच्छक्तयस्तथा

एकः शिव इतीयं वाग्वस्तुशून्यैव जायते ।

*Tataśca drkkiyeccchādya bhinnāścheccchaktayastathā
Ekaḥ Śiva itīyaṁ vāgvastuśūnyaiva jāyate* (159)

Here, if the relation of *Dharma-dharmī* between *śakti* and *śaktimāna* were established as is stated in Vaiśeṣika philosophy, the power of desire-knowledge-action would be different. Then the statement 'the *Śiva* is One' would be meaningless.

ŚRĪTANTRĀLOKAḤ

तस्मात्सवित्त्वमेवैतत्स्वातन्त्र्यं तत्तदप्यलम्
विविच्यमानं बह्वीषु पर्यवस्यपि शक्तिषु ।

*Tasmātsaṁvittvamevaitatsvātantryaṁ tattadapyalam
Vivicyamānaṁ bahvīṣu paryavasyapi śaktiṣu. (160)*

Hence this *Samvit*-State is the Absolute Freedom. After the analysis; this culminates in infinite powers.

यतश्चात्मप्रथा मोक्षस्तन्नेहाशङ्क्यमीदृशम्
नावश्यं कारणात्कार्यं तज्ज्ञान्यपि न मुच्यते ।

*yataścātmaprathā mokṣastannehāśaṅkyamīdṛśam
Nāvaśyaṁ kāraṇātkāryaṁ tajjñānyapi na mucyate. (161)*

Since the knowledge of the Self is salvation, this should not be doubted here with the statement that a cause (certainly) does cause an action leads to non-salvation (i.e. a wise man attains salvation).

यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता
न सा मुख्या, ततो नायं प्रसंग इति निश्चितम् ।

*Yato jñānena mokṣasya yā hetuḥphalatoditā
Na sā mukhyā, tato nāyaṁ prasaṅga iti niścitam. (162)*

What is discussed as cause and action, in knowledge-leads-salvation, is not so important. Hence it is certainly irrelevant.

एवं ज्ञानस्वभावैव क्रिया स्थूलत्वमात्मनि
यतो वहति तेनास्यां चित्रता दृश्यतां क्लृप्ता ।

*Evam jñānasvabhāvaiva kriyā sthūlatvamātmani
Yato vahati tenāsyāṁ citratā dṛśyatām kila. (163)*

Hence the action is the nature of knowledge, and since it contains the gross forms so we watch and find this amazing divergence.

ŚRĪTANTRĀLOKAḤ

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम्
भेदोपभेदवैविध्यान्निः संख्यत्वमवान्तरात् ।

*Kriyopāye 'bhyupāyānām grāhyabāhyavibhedinām
Bhedopabhedavaividhyānniḥ saṁkhyatvamavāntarāt. (164)*

There exists numerosity in the receptive and external means of divergence in *kriyopāya*¹ due to different variety and *avāntarabhedā*².

अनेन चैतत्प्रध्वस्तं यत्केचन शशङ्किरे
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः ।

*Anena caitatpradhvastam yatkecana śaśaṅkire
Upāyabhedānmokṣe 'pi bhedaḥ syāditi sūrayaḥ. (165)*

Hence the scholars, who believe in divergence and doubt that the salvation too will be of difference due to the difference of means, should be sure that their doubts are eradicated.

मलतच्छक्तिविध्वंसतिरोभूच्युतिमध्यतः
हेतुभेदेऽपि नो भिन्ना घटध्वंसादिवृत्तिवत् ।

*Malatacchaktividhvamsatirobhūcyutimadhyataḥ
Hetubhede 'pi no bhinnā ghaṭadhvamsādivṛttivat. (166)*

Inspite of the difference of cause between ignorance and its power, the salvation is untouched by the difference, being not-different, as the breaking of pots is breaking, the same action takes place inspite of different cause of breaking in two pots.

तदेतत्त्रिविधत्वं हि शास्त्रे श्रीपूर्वनामानि
आदेशि परमेशित्रा समावेशविनिर्णये ।

*Tadetattrividhatvaṁ hi Śāstre Śrīpūrvanāmani
Ādeśi parameśitrā samāveśavinirṇaye. (167)*

The Lord (*Parameśvara*) has said in the *Śrīpūrvaśāstra* about the trinity (of *upāyas*) in context of *samaveśa nirṇaya*³.

1. *Āṇava upāya* is also known as *kriyopāya*. 2. (Already discussed)

3. The principle of absorption in the Divine Consciousness.

ŚRĪTANTRĀLOKAH

अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः

उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः ।

Akiñciccintakasyaiva gurunā pratibodhataḥ

Utpadyate ya āveśaḥ Śāmbhavo 'sāvudīritaḥ.

(168)

उच्चाररहितं वस्तु चेतसैव विचिन्तयन्

यं समावेशमाप्नोति शक्तः सोऽत्राभिधीयते ।

Uccārahitaṁ vastu cetasaiva vicintayan

Yaṁ samāveśamāpnoti Śaktaḥ so 'trābhidhiyate.

(169)

उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः

यो भवेत्स समावेशः सम्यगाणव उच्यते ।

Uccārakaraṇadhyānavarṇasthānaprakalpanaiḥ

yo bhavetsa samāveśaḥ samyagāṇava ucyate.

(170)

This is called *Śāmbhavopāya* when the inspiration arises through the spiritual teacher in the heart of a man who thinks nothing. (168)

This is called *Śāktopāya* when an aspirant attains the absorption in Divine Consciousness only through the contemplation over a thing with the unuttered-mind (169)

This is called *Ānavopāya* when an aspirant attains that absorption through utterance, senses, contemplation, syllable and the imaginations of place (or *mandala*). (170)

अकिञ्चिच्चिन्तकस्येति विकल्पानुपयोगिता

तया च झटिति ज्ञेयसमापत्तिर्निरूप्यते ।

Akiñciccintakasyeti vikalpānupayogitā

Tayā ca jhaṭiti jñeyasamāpattirnirūpyate.

(171)

He, whose urge for the knowable is completed and stopped, becomes *Pūrṇa*, the omnipotent. This happens when he finds the uselessness of thought-constructs through this term '*Akiñciccintakasya*'.

ŚRĪTANTRĀLOKAH

सा कथं भवतीत्याह गुरुणातिगरीयसा
ज्ञेयभिमुखबोधेन द्राक्प्ररूढत्वशालिना ।

*Sā katham bhavatītyāha guruṇātigarīyasā
Jñeyābhīmukhabodhena drākprarūhatvaśālīnā. (172)*

How this (the urge for the knowable) comes to end? So it says that this happens with no time with the inspiration of the *Guru*, the spiritual teacher, the aspirant attains the enlightenment before himself directly.

तृतीयार्थे तसि व्याख्या वा वैयधिकरण्यतः
आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ।

*Trtīyārthe tasi vyākhyā vā vaiyadhikaranyataḥ
Āveśaścāsvatantrasya svatadrūpanimajjanāt. (173)*

परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः
तेनायमत्र वाक्यार्थो विज्ञेयं प्रोन्मिषत्स्वयम् ।

*Paratadrūptā Śambhorādyācchaktyavibhāginah
Tenāyamatra vākyaārtho vijñeyam pronmiṣatsvayam. (174)*

विनापि निश्चयेन द्राक् मातृदर्पणबिम्बितम्
मातारमधरीकुर्वतु स्वां विभूतिं प्रदर्शयतु ।

*Vināpi niścayena drāk matrādarpaṇabimbītam
Mātāramadharīkurvat svām vibhūtiṃ pradarśayat. (175)*

The technical term 'tasil' is used (i.e. *trtīya*) in *Pratibodha*, that should be explained as 'Vaiyadhikaraṇa'. *Āveśa* (The absorption or entry) is actually when bounded soul absorbs into the unbounded Absolute due to the free will of that Absolute. So here it is said, what reflects as it is in His own mirror, is consciousness (i.e. the intellect) substantialize the individual soul with purifying the splendour of that. (173-175)

आस्ते हृदयनैर्मल्यातिशये तारतम्यतः
ज्ञेयं द्विधा च विन्मात्रं जडं चाद्यं च कल्पितम् ।

*Āste hrdayanairmalyātīśaye tāratamyataḥ
Jñeyam dvidhā ca cinmātram jaḍam cādyam ca kalpitam. (176)*

इतरत्तु तथा सत्यं तद्विभागोऽयमीदृशः
जडेन यः समावेशः सप्रतिच्छन्दककृतिः ।

*Itarattu tathā satyam tadvibhāgo 'yamīdrśaḥ
Jaḍena yaḥ samāveśaḥ sapratīcchandakākṛtiḥ (177)*

ŚRĪTANTRĀLOKAH

चैतन्येन समावेशस्तादात्म्यं नापरं किल
तेनाविकल्पा संवित्तिर्भावनाद्यनपेक्षिणी ।

*Caitanyena samāveśastādātmyam nāparam kila
Tenavikalpā saṁvittirbhāvanādyanapekṣiṇī.* (178)

शिवतादात्म्यमापन्ना समावेशोऽत्र शाम्भवः

तत्प्रसादात्पुनः पश्चाद्भावविनोऽत्र विनिश्चयाः ।

*Śivatādātmyamāpannā Samāveśo 'tra Śāmbhavaḥ
Tatprasādātpunaḥ paścādbhāvino 'tra viniścayāḥ.* (179)

सन्तु तादात्म्यमापन्ना न तु तेषामुपायता

विकल्पापेक्षया मानमविकल्पमिति ब्रुवन् ।

*Santu tādātmyamāpannā na tu teṣāmuṣayata
Vikalpāpekṣayā mānamavikalpamiti bruvan.* (180)

There are two kinds of knowable - the conscious and the inert. The first, the conscious knowable, is imaginative and the inert knowable is true in its state. The absorption with the inert is like a form of an idol but that is different which is absorbed in the Absolute. Hence the *Śāmbhava samāveśa* takes place when the contracted *saṁvit* (the individual), who does not expect *bhāvanā* and who does not have thought construct, absorbs in the *Śiva*. By the grace of that *nirvikalpa parāmarśa* (the non-discursive Absolute), the thought-constructs (as pure thought-construct that this world is the expression of my own power etc.) absorb in the Absolute, (after the attainment of *Śāmbhava Samāveśa*) and never re-create. (176-180)

प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते

गृहीतमिति सुस्पष्टा निश्चयस्य यतः प्रथा ।

*Pratyukta eva siddham hi vikalpenānugamyate
Grhītamiti suspaṣṭā niścayasya yataḥ prathā.* (181)

So this statement must be rejected that the non-discursive expects for the discursive, for the discursive represents the known only. 'I have known this' certainty arises clearly.

ŚRĪTANTRĀLOKAḤ

गृह्णामीत्यविकल्पैक्यबलात् प्रतीपद्यते
अविकल्पात्मसंवित्तौ या स्फुरत्तैव वस्तुनः ।

Grhṇāmītyavikalpaikyabalāttu pratipadyate
Avikalpātmasaṁvittau yā sphurattaiva vastunaḥ. (182)

'I am knowing', this certainty arises out of non-discursive substratum, the unity of knowledge. This is *siddhi* which gleams out of non-discursive self-knowledge.

सा सिद्धिर्न विकल्पात् वस्त्वपेक्षाविवर्जितात्
केवलं संविदः सोऽयं नैर्मल्येतरविश्रमः ।

Sā siddhirna vikalpāttu vastvapekṣāvivarjitāt
Kevalaṁ saṁvidāḥ so 'yaṁ nairmalyetaraviśramaḥ. (183)

That is *siddhi*, not the thought-construct imagines what is without expectation. This is the other delusion of the incontaminated *saṁvit*.

यद्विकल्पानपेक्षत्वसापेक्षत्वे निजात्मनि
निशीथेऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ।

yadvikalpānapekṣatvasāpekṣatve nijātmani
Niśithe 'pi maṇijñānī vidyutkālapradarśitān. (184)

This is simply a delusion that the soul experiences relativity and the absoluteness of the thought-construct. But he who has the knowledge of a gem, can know the other things.

तांस्तान्विशेषाश्चिनुते रत्नानां भूयसामपि
नैर्मल्यं संविदश्चेदं पूर्वाभ्यासवशादथो ।

Tāṁstānvīṣeṣāśchinute ratnānāṁ bhūyasāmapī
Nairmalyaṁ saṁvidascedaṁ pūrvābhyaśavaśādatho. (185)

The knower of a gem can know the subtle qualities of jewels even in the lightning of midnight. This is the purity of *Samvid* which appears out of previous lives.

ŚRĪTANTRĀLOKAḤ

अनियन्त्रेश्वरेच्छात इत्येतच्चर्वयिष्यते
पंचाशद्विधता चास्य समावेशस्य वर्णिता ।

Aniyantreśvarecchāta ityetaccarcayīsyate
Pañcāśadvidhatā cāśya samāveśasya varṇitā. (186)

Behind this happening (the appearance of the *Samvid*), the cause is the desire (the *svātantrya* itself) of the Lord. This will be discussed further. There exist fifty differences in this *samāveśa* (the absorption) on the basis of the principles and its existing different gleams.

तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः
एतत्तत्त्वान्तरे यत्पुविद्याशक्त्यात्मकं त्रयम् ।

Tattvaṣaṭṭriṁśakaitatsthasphuṭabhedābhisandhitah
Etattatvāntare yatpumvidyāśaktyātmakaṁ trayam. (187)

In these principles, the three principles, the *Puruṣa*, the *suddha vidyā* and the *śakti*, are *Ambodhi*, *Kāṣṭhā* and *jvalana* in difference. (187, 188)

अम्बोधिकाष्ठाज्वलनसंख्यैर्भेदैर्यतः क्रमात्
पुविद्याशक्तिसंज्ञं यत्तत्सर्वव्यापकं यतः ।

Ambodhikāṣṭhajvalanasāṅkhyairbhedairyataḥ kramāt
Pumvidyāśaktisañjñam yattatsarvavyāpakaṁ yataḥ. (188)

Since there are the principles, i.e. *Puruṣa*, *Vidyā* and *Śakti*, and these are eternal and omnipresent so these are well calculated.

अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल
अशुद्धिशुद्धयमानत्वशुद्धितस्तु मिथोऽपि तत् ।

Avyāpakebhyastenedaṁ bhedena gaṇitaṁ kila
Āśuddhiśuddhyamānatvaśuddhitastu mitho'pi tat. (189)

So, these are calculated in differences in comparison to the non-eternal principles. These three are *Āśuddhi*, *Śudhyamānatva* and *Śuddhi*.

ŚRĪTANTRĀLOKAḤ

भूतान्यध्यक्षसिद्धानि कार्यहेत्वनुमेयतः
तत्त्ववर्गात्पृथग्भूतसमाख्यान्यत एव हि ।

*Bhūtānyadhyakṣasiddhāni kāryahetvanumeyataḥ
tattvavargātpṛthagbhūtasamākhyānyata eva hi.* (190)

The five basic elements are known and proved. Hence it is described as different from the principle-groups by the law of causation.

सर्वप्रतीतिसद्भावगोचरं भूतमेव हि
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम् ।

*Sarvaprātītisadbhāvagocaraṃ bhūtameva hi
Viduṣcatuṣṭaye cātra sāvakāṣe tadāsthitim.* (191)

Since these five elements are affectionately considered by the all, the scholars accept the state of four principles including the space.

रुद्रशक्तिसमावेशः पञ्चधा ननु चर्च्यते
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने ।

*Rudraśaktisamāveśaḥ pañcadhā nanu carcyate
Ko 'vakāśo bhavettatra bhautāveśādivarṇane.* (192)

प्रसङ्गादेतदिति चेत्समाधिः सम्भवन्नयम्
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ।

*Prasaṅgādetaditicheṭsamādhiḥ sambhavannayam
Nāsmākaṃ mānasāvarjī loko bhinnaruciryataḥ.* (193)

There are said to be five kinds of *Rudra Śakti*'s *Samaveśa*. Is it the occasion to describe the fearfull absorption etc.? Can we say, the five principles are described here for the context? Though it consists of solution, yet this cannot satisfy our minds because the social interests are different. (192-193)

ŚRĪTANTRĀLOKAḤ

उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता
भूतादीनां यथा सात्र न तथा द्वयवजिति ।
Ucyate dvaitaśāstreṣu paramēśādvibheditā
Bhūtādīnāṃ yathā sātra na tathā dvayavarjite. (194)

The descriptions of these five principles etc. and its differences with *Paramaśvara* in the *Dvaitaśāstras*¹ are not the same as described in this *dvaitarahita śāstra* (the monistic scripture).

यावान्षट्त्रिंशंकः सोऽयं यदन्यदपि किंचन
एतावती महादेवी रुद्रशक्तिरनर्गला ।
Yāvāṣṭṭriṁśakaḥ so 'yaṃ yadanyadapi kiñcana
Etāvatī mahādevī rudraśaktiranargalā. (195)

These groups of thirty six principles and the *bhuvana* etc. are free and these are *Mahādevī Rudraśakti* herself.

तत एव द्वितीयेऽस्मिन् अधिकारे न्यरूप्यत
धरादेर्विश्वरूपत्वं पांचदश्यादिभेदतः ।
Tata eva dvitīye 'sminnadhikāre nyarūpyata
Dharāderviśvarūpatvaṃ pāñcadaśyādibhedataḥ. (196)

Though these all are the light (on manifestation) of the *Rudraśakti*, in the *Śrīpūrvaśāstra*, (second chapter), the universal form of the earth etc. are described with the fifteen differences (or divergence).

तस्माद्यथा पुरस्थेऽर्थे गुणाद्यंशाशिकामुखात्
निरंशमावसंबोधस्तथैवान्नापि बुध्यताम् ।
Tasmādyathā purasthe 'rthe guṇādyamśaśikāmukhāt
Niraṁśabhāvasambodhastathaivātrāpi budhyatām. (197)

Therefore, here it is clear that we know the complete pot only by seeing the pot partly with its qualities.

1. The scriptures of dualistic philosophy.

ŚRĪTANTRĀLOKAḤ

अत एवाविकल्पत्वद्वौव्यप्राभववैभवेः
अन्यैर्वा शक्तिरूपत्वाद्धर्मैः स्वसमवायिभिः ।

*Ata evāvikalpatvadhravyaprābhavavaibhavaiḥ
Anyairvā śaktirūpatvāddharmaḥ svasamavāyibhiḥ.* (198)

सर्वशोऽप्यथ वांशेन तं विभुं परमेश्वरम्
उपासते विकल्पौघसंस्काराद्ये श्रुतोत्थितात् ।

*Sarvaśo 'pyatha vāṁśena taṁ vibhuṁ Parameśvaram
Upāsate vikalpaughasaṁskārādye Śrutotthitāt.* (199)

ते तत्तत्स्वविकल्पान्तःस्फुरत्तद्धर्मपाटवात्
धर्मिणं पूर्णघर्मौघमभेदेनाधिशेते ।

*Te tattatsvavikalpāntaḥ sphuruttaddharmapāṭavāt
Dharmiṇaṁ pūrṇadharmāughamabhedenādhiśerate.* (200)

They, who worship partly or completely the all-pervasive God by the religion of thought-construct groups' conditioning, non-discursive, godliness, essence of power not different to the integrity, find the religionity of the integrated religions of self-conscience gleam. (198-200).

ऊचिवानत एव श्रीविद्याधिपतिरादरात्
त्वत्स्वरूपमविकल्पमक्षजा
कल्पने न विषयीकरोति चेत्
अन्तरुल्लिखितचित्रसंविदो
नो भवेयुरनुभूतयः स्फुटाः ।

*Ūchivānata eva Śrīvidyādhipatirādarāt
Tvatsvarūpamavikalpamakṣajā
Kalpane na viṣayīkaroti cet
Antarullikhitacitrasaṁvido
No bhaveyuranubhūtayāḥ sphuṭāḥ.* (201)

That's why Śrī Vidyapati said it affectionately, if the non-discursive concept, formed out of senses, does not make your non-discursive Self-form (*svarūpa*)¹, the subject of imagination, the feelings of inner knowledge will not gleam.

ŚRĪTANTRĀLOKAH

तदुक्तं श्रीमतङ्गादौ स्वशक्तिकिरणात्मकम्
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः ।

*Taduktam Śrīmataṅgādau svaśaktikiraṇātmakam
Atha patyuradhiṣṭhānamityādyuktam viśeṣaṇaiḥ.* (202)

तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽवलमूर्तिमान्
काष्ठा सैव परा सूक्ष्मा सर्वदिकामृतात्मिका ।

*Tasyām divi sudīptātmā niṣkampo 'calamūrtimān
Kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā.* (203)

प्रध्वस्तावरणा शान्ता वस्तुमात्रातिलालसा
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते ।

*Pradhvastāvaranaḥ śāntā vastumātrātilālasā
Ādyantoparatā sādhvī mūrtitvenopacaryate.* (204)

The same thing is said in the *Matanga Śāstra* that the rays in the form of self-power, are the substratum of the Lord. This is an objective. In that lightship power, the Absolute Light, stainless and immoveable idol *Śiva* is present. She herself is the supreme state of the power. She is to be worshiped as subtle, pervaded in all directions, external immortality, veiless, gleaming and unending, tranquilised form of *sādhvī*.

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम्
तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ।

*Tathopacārasyātrāitannimittam saprayojanam
Tanmukhā sphuṭatā dharminyāśu tanmayatāsthitih* (205)

त एव धर्माः शक्त्याख्यास्तैस्तैरुचितरूपकैः
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ।

*Ta eva dharmāḥ śaktyākhyāstaitairucitarūpakaiḥ
Ākāraiḥ paryupāsyante tanmayībhāvasiddhaye.* (206)

The power is the means which gleams in order to attain the absorption in *Śiva*. To attain the *siddhi* of *Śiva*-state, *śakti* is to be worshiped in various forms.

ŚRĪTANTRĀLOKAḤ

तत्र काचित्पुनः शक्तिरनन्ता वा मिताश्च वा
आक्षिपेद्धवतासत्त्वन्यायाद् दूरान्तिकत्वतः ।

*Tatra kācitpunah śaktiranantā vā mitāśca vā
Ākṣipeddhavatāsattvanyāyād dūrāntikatvataḥ.* (207)

In that, a power spreads like veil over the finite and infinite things.

तेन पूर्णस्वभावत्वं प्रकाशत्वं विदात्मता
भैरवत्वं विश्वशक्तिराक्षिपेद्दयापकत्वतः ।

*Tena pūrṇasvabhāvatvaṁ prakāśatvaṁ cidātmataḥ
Bhairavatvaṁ viśvaśaktīrākṣipedyāpakatvataḥ.* (208)

सदाशिवादयस्तूर्ध्वव्याप्त्यभावादधोजुषः
शक्तीः समाक्षिपेयुस्तदुपासान्तिकदूरतः ।

*Sadāśivādayastūrdhvaṁvyāptyabhāvadadhojuṣaḥ
Śaktiḥ samākṣipeyustadupāsāntikadūrataḥ.* (209)

Śiva encircles the complete nature, self-effulgence, *saṁvid*, Bhairava-state and total power for He is eternal, whereas *Sadāśiva* encircles, in the lower scale, the power present nearby or far from the worship for He is not omnipresent.

इत्थं-भावे च शाक्ताख्यो वैकल्पिकपथक्रमः
इह तूक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम् ।

*Ithaṁ-bhāve ca śāktākhya vaikalpikapathakramah
Iha rūkto yatastasmāt pratiyogyavikalpakam.* (210)

In this type of *bhāvnā*, the *krama*¹ of an alternative way viz. *Śakta*, is present, but here what is described is not the alternative.

1. Realization of Self by means of *Kriyā yoga*.

ŚRĪTANTRĀLOKAḤ

अविकल्पपथारूढो येन येन पथा विशेत्
धरासदाशिवान्तेन तेन तेन शिवीभवेत्।

*Avikalpapathārūrho yena yena pathā višet
Dharāsadāśivāntena tena tena śivībhavet.*

(211)

The person, who dwells in the path of non-discursive state, when absorbs in any state from the earth to Śiva-state, attains the Śivatva in every state.

निर्मले हृदये प्राग्र्यस्फुरद्भूम्यंशभासिनी
प्रकाशे तन्मुखेनैव सवित्परशिवात्मता ।

*Nirmale hrdaye prāgryasphuradbhūmyaṁśabhāsinī
Prakāṣe tanmukhenaiva saṁvitparaśivātmata.*

(212)

The Light appears in the pure (dross-less) heart as an integrated form and with the touch of gleaming state, itself causes the Śāmbhava Samāveśa.

एवं परेच्छाशक्त्यंशसदुपायमिमं विदुः
शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः।

*Evam parecchāśaktyaṁśasadupāyamimam viduḥ
Śāmbhavākhyam samāveśam sumatyantenivāsinah.*

(213)

Hence Somadeva, the disciple of Sumatinātha, accepts this means of willpower as the Śāmbhava Samāveśa.

शाक्तोऽय भण्यते चेतोधीमनोहंकृतिः स्फुटम्
सविकल्पतया मायामयमिच्छादि वस्तुतः ।

*Śākto 'tha bhanyate cetodhīmanohamkṛtiḥ sphuṭam
Savikalpatayā māyāmayamicchādi vastutaḥ.*

(214)

Now the Śāktopāya is being described. This is a collective form of mindstuff (*citta*), intellect (*buddhi*), mind (*mana*) and ego (*ahamkāra*). This is full of *Māyā* for this possesses the thought-constructs, but actually this is desire etc. (i.e. knowledge and action).

ŚRĪTANTRĀLOKAḤ

अभिमानेन सङ्कल्पाध्यवसायक्रमेण यः

शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ।

Abhimānena saṅkalpādhyavasāyakramena yaḥ

Śāktaḥ sa māyopayo 'pi tadante nirvikalpakaḥ (215)

The *Śākta Samāveśa*, which takes place due to its own vow and will, transforms into non-destructive-state through it is *Māyopāya*.

पशोर्वै याविकल्पा भूर्दशा सा शाम्भवी परम्

अपूर्णा मातृदौरात्यात्तदपाये विकस्वरा ।

Paśorvai yāvikalpā bhūrdaśā sā śāmbhavī param

Apūrṇā matrdaurātmāttadapāye viksvarā. (216)

When the incomplete state of thought-construct of *Paśu-Pramātā* takes place out of the ego of being *Pramātā*, that becomes the state of *vikasvara Parama Śhāmbhavī* (due to the destruction of that).

एवं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने

यस्यां स्फुटे परं त्वस्यां सङ्कोचः पूर्वनीतितः ।

Evam vaikalpikī bhūmiḥ śākte kartṛtvavedane

Yasyām sphuṭe param tvasyām saṅkocaḥ pūrvanītitatḥ. (217)

तथा सङ्कोचसम्भारविलायनपरस्य तु

सा यथेष्टान्तराभासकारिणी शक्तिरुज्ज्वला ।

Tathā saṅkocasambhāravilāyanaparasya tu

Sā yatheṣṭāntarābhāsakārīṇī Śaktirujjvalā. (218)

In that thought-construct state, the *Śākta* knowledge and action gleam together, but in accordance with the previous system, there remains contraction (limitation). Again in that state, the pure *Śākta*-state reflects that gleams enough internally.

ŚRĪTANTRĀLOKAḤ

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयत् ।

*Nanu vaikalpikī kiṃ dhīrāṇave nāsti tatra sā
Anyopāyātra tūccārahitatvaṃ nyarūpayat.*

(219)

The answer to the question, does the *ānavopāya* not have the intellect of thought-construct, is that exists with other means like utterance etc. Here it is described as without utterance.

उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ।

*Uccāraśabdenātroktā bahvantena tadādayaḥ
Śaktyupāye na santyete bhedaḥbhedaḥ hi śaktitā.*

(220)

Here, the utterance must be understood as the utterance etc. for it is plural in the *śloka*. These do not present in *Śāktopāya*. *Bhedāḥbheda* is prominent there.

अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः ।

*Aṇurnāma sphuṭo bhedastadupāya ihāṇavaḥ
Vikalpaniścayātmaiva paryante nirvikalpaḥ.*

(221)

Vividly *Aṇu* is difference. *Ānavopāya* is the means in which it exists. It is the certain form of thought-construct. It leads towards non-discursive state.

ननु धीमानसाहंकृत्पुमांसो व्याप्नुयुः शिवम्
नाद्योवर्तितया तेन कथितं कथमीदृशम् ।

*Nanu dhīmānsāhaṅkṛtṛpumaṁso vyāpnuyuḥ Śivam
Nādhovartitayā tena kathitaṁ kathamīdṛśam.*

(222)

The question is, since the *puruṣas* can not attain the *Śiva* because of their egos, clouded their intellects and minds, how such is said, there is possibility (of means to attain the *Śiva Samāveśa* through intellect etc.)?

ŚRĪTANTRĀLOKAḤ

उच्यते वस्तुतोऽस्माकं शिव एव यथाविधः

स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा ।

Ucyate vastuto 'smākaṃ Śiva eva yathāvidhaḥ

Svarūpagopanaṃ kṛtvā svaprakāśaḥ punastathā. (223)

The reply is, according to we monists', actually *Śiva* Himself conceals His Real Nature (the True-form or *Svarūpa*) by dint of His Free-Will-Law (*Svātantrya*) and again reveals his light in the same way.

द्वैतशास्त्रे मतङ्गादौ चाप्येतत्सुनिरूपितम्

अधोव्याप्तुः शिवस्यैव स प्रकाशो व्यवस्थितः ।

येन बुद्धिमनोभूमावपि भाति परं पदम् ।

Dvaitaśāstre Mataṅgadau cāpyetatsunirūpitam

Adhovyāptuḥ Śivasyaiva sa prakāśo vyavasthitaḥ. (224)

Yena buddhimanobhūmāvapi bhāti paraṃ padam. (225)

This is also beautifully described in the dualistic text, *Mataṅga Tantra*. Intellect etc. are the organized Light of same *Śiva*, through which this light of higher state reflects (*ābhāsa*, self-manifestation) on the planes of intellect and mind. (224-225)

द्वावप्येतौ समावेशौ निर्विकल्पाण्वं प्रति

प्रयात एव तद्रूढिं विना नैव हि किञ्चन ।

Dvāvapyetau samāveśau nirvikalpāṇvaṃ prati

Prayāta eva tadrūḍhiṃ vinā naiva hi kiñcana. (226)

Both the absorptions (*Āṇava* and *Śākta*) merge into *nirvikalpaka aṇava*, i.e. *Śāmbhava* absorption (*samāveśa*), for we attain nothing until we reach this state.

संवित्तिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत्

कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम् ।

Samvittiphalabhiccātra na prakalpyetyato 'bravīt

Kalpanāyāśca mukhyatvamatraiva kila sūcitam. (227)

That is why it is said by some sages-we must not imagine the difference in fruits of *Samvit*. Here, the importance of imagination is emphasized.

ŚRĪTANTRĀLOKAḤ

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते
तद्विकल्पकमोपात्तनिर्विकल्पप्रमाणता ।

Vikalpāpekṣayā yo 'pi prāmāṇyam prāha tanmate
Tadvikalpakramopāttanirvikalpapramāṇatā. (228)

He who considers the proof (of non-discursive knowledge) with the expectation of thought-construct, considers the proof only by getting that through the thought-construct-order.

रत्नतत्त्वमविद्वान्प्राङ्निश्चयोपायचर्चनात्
अनुपायाविकल्पात्तौ रत्नज्ञ इति भण्यते ।

Ratnatattvamavidvānpṛāṅniścayopāyacarcanāt
Anupāyāvikalpāptau ratnajña iti bhaṇyate. (229)

As one, who is considered as a specialist of jewels, without having knowledge of jewel, only knows the non-discursive knowledge by the discussion of pre-means, similarly we understand the knower of *āṇavopāya*.

अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ।

Abhedopāyamatroktaṁ śāmbhavaṁ śāktamucyate
Bhedābhedātmakopāyaṁ bhedopāyaṁ tadāṇavam. (230)

Therefore, here, *abhedopāya*, *bhedābhedātmaka* and *bhedopāya* are called *śāmbhava*, *śākta* and *āṇavopāya* respectively.

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्गविष्यति ।

Ante jñāne 'tra sopāye samastah karmavistarah
Prasphuṭenaiva rūpeṇa bhāvi so 'ntarbhaviṣyati. (231)

All the actions and activities (including initiation etc), described in the following *śloka*s, merge in the ultimate knowledge i.e. *āṇavopāya*.

ŚRĪTANTRĀLOKAH

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु कमात्मताम्
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम् ।

*Kriyā hi nāma vijñānānnānyadvastu kramātmatām
Upāyavaśataḥ prāptam tatkrīyeti puroditam.* (232)

There exists nothing which is different to *kriya* and *vijñāna*. It is already said, when a thing attains *karma* through *upāya* (means) will convert into *kriyā*.

सम्यग्ज्ञानं च मुक्तयेकारणं स्वपरस्थितम्
यतो हि कल्पनामात्रं स्वपरादिविभूतयः ।

*Samyagjñānam ca muktyekakāraṇam svaparasthitam
Yato hi kalpanāmātram svaparādivibhūtayah.* (233)

The Right knowledge of Self and non-self¹ is the only cause of salvation, for these are the imaginative splendours (of the same *Parāsamvit*).

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः
गुरुः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते ।

*Tulye kālpanikatve ca yadaikyasphuraṇātmakaḥ
Guruḥ sa tāvadekātmā siddho muktaśca bhanyate.* (234)

The spiritual teacher, who is describable as monistic *Samvid* by the equivalence of the imaginative splendours, is one, proved and liberated.

1. *Ahantā* is self, *Idanta* is non-self. When the feeling of *Ahantā* expands and merges into the whole universe by the *Śuddha Vikalpa* that 'This Universe is nothing but the manifestation of my own power', the feeling of *Viśvāhantā* reveals from within. This is Right Knowledge.

ŚRĪTANTRĀLOKAḤ

यावानस्य हि संतानो गुरुस्तावत्स कीर्तितः
सम्यग्ज्ञानमयश्चेति स्वात्मना मुच्यते ततः ।

*Yāvānasya hi santāno gurutāvatsa kīrtitaḥ
Samyagjñānamayaśceti svātmanā mucyate tataḥ.* (235)

तत एव स्वसंतानं ज्ञानी तारयतीत्यदः
युक्तयुगमाभ्यां ससिद्धं तावानेको यतो मुनिः ।

*Tata eva svasantānaṁ jñānī tārayatītyadaḥ
Yuktyāgamābhyāṁ saṁsiddhaṁ tāvāneko yato munīḥ.* (236)

He is called *Guru* till his tradition lasts through his disciples and grand discples. After that he is liberated by dint of Right knowledge. Hence, a knower of Truth (of *Samvit*) liberates his tradition. It is proved by reason and *āgama* for he is the soul teacher of a long-period.

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्ता
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत् ।

*Tenātra ye codayanti nanu jñānādvimuktatā
Dīkṣādikā kriyā ceyam sā katham muktaye bhavet.* (237)

ज्ञानात्मा सेति चेज्ज्ञानं यत्रस्थं तं विमोचयेत्
अन्यस्य मोचने वापि भवेत्किं नासमंजसम्
इति ते मूलतः क्षिप्ता यत्त्वत्रान्यैः समर्थितम् ।

*Jñānātmā seti cejjñānaṁ yatrasthaṁ taṁ vimocayet
Anyasya mocane vāpi bhavetkiṁ nāsamañjasam
Iti te mūlataḥ kṣiptā yattvatrānyaiḥ samarthitam.* (238)

So aspirants ask, if the knowledge liberates, how the activities are the forms of knowledge, it will liberate those who are with it? Will it liberate others who are not fulfilling these activities? Hence it has been objected and favoured by the dualists.

ŚRĪTANTRĀLOKAH

मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत्
तद्विहन्त्री क्रिया दीक्षा त्वंजनादिकर्मवत् ।

*Malo nāma kila dravyam caksuḥsthapatalādivat
Tadvihantrī kriyā dīkṣā tvañjanādikakarmavat.* (239)

तत्पुरस्तान्निषेत्स्यामो युक्त्यागमविगर्हितम्
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ।

*Tatpurastānniṣetsyāmo yuktyāgamavigarhitam
Malamāyākarmaṇāṃ ca darśayisyāmahe sthitim.* (240)

There is a substance like curtain over the ignorance like collyrium (black pigment) wipes out that curtain. We will unveil the ignorance which is criticised by the reason and *āgama*, and will clear the state of ignorance, *māyā* and action.

एवं शक्तित्रयोपायं यज्ज्ञानं तत्र पश्चिमम्
मूलं तदुत्तरं मध्यमुत्तरोत्तरमादिमम् ।

*Evam śaktitrayoṣāyam yajjñānaṃ tatra paśchimam
Mūlaṃ taduttaraṃ maddhyamuttarottaramādimam.* (241)

Hence, the *āṇavopāya* is the first means of that knowledge which consists of means having the powers of desire, knowledge and action. This first means *āṇavopāya* again is followed by *śaktopāya* and *śāmbhavopāya* in ascendance respectively.

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम्
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्यते ।

*Tato 'pi paramaṃ jñānamupāyādivivarjitam
Ānandaśaktiviśrāntamanuttaramihocyate.* (242)

There also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the *ĀnandaŚakti* (the power of ecstasy) and that is called *Anuttara*.

ŚRĪTANTRĀLOKAḤ

तत्त्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः
अपि दुर्लभसद्भावं श्रीसिद्धातन्त्र उच्यते ।

*Tatsvapprakāśaṃ vijñānaṃ vidyāvidyeśvarādibhiḥ
Api durlabhasadbhāvaṃ Śrīsiddhātāntro ucyate. (243)*

मालिन्यां सूचितं चैतत्पटलेऽष्टादशे स्फुटम्
न चैतदप्रसन्नेन शङ्करेणेति वाक्यतः ।
इत्यनेनैव पाठेन मालिनीविजयोत्तरे

*Mālinyāṃ sūcitam caitatpatale 'ṣṭādaśe sphuṭam
Na caitadaprasannena Śaṅkareṇeti vākyaṭaḥ. (244)*
Ityanenaiva pāṭhena Malinīvijayottare

This *Prakāśa Vijñāna* (the Light)) is rare even by *vidyā* and *vidyeśvara*, as is said in the *Śrīsiddhātāntro*, and in the *Malinīvijayottro Tantra*, it is said (in the eighteenth chapter) that, not the unhappy *Śaṅkara* preaches this, as this *tantra* clarified.

इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम्
तन्मया तन्त्रयते तन्त्रालोकनाम्न्यत्र शासने ।

*Iti jñānacatuṣkaṃ yatsiddhimuktimahodayam
Tanmayā tantryate tantrālokanāmnnyatra śāsane. (245)*

These all four knowledges will be discussed elaborately by me in this work viz. *Tantrāloka*, which are the bestowers of fruits and salvation, lead towards great height

तत्रेह यद्यदन्तर्वा बहिर्वा परिमृश्यते
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ।

*Tatreha yadyadantarvā bahirvā parimṛśyate
Anudghāṭitarūpaṃ tatpūrvameva prakāśate. (246)*

That reflects already in the mind which appears outwardly or inwardly as matter. The form of that, is primarily non-appearing.

ŚRĪTANTRĀLOKAH

तथानुद्घाटिताकारा निर्वाच्येनात्मना प्रथा
संशयः कुत्रचिद्रूपे निश्चिते सति नान्यथा ।

*Tathānudghāṭitākārā nirvācyenātmanā prathā
Saṁśayaḥ kutracidrūpe niścīte sati nānyathā. (247)*

That, which is not appeared in any form because of its unutterable or indescribable quality, seems doubtfull, also called as *saṁśaya*, appears when it is certain in some forms otherwise not.

एतकिमिति मुख्येऽस्मिन्नेतदंशः सुनिश्चितः
संशयोऽस्तित्वनास्त्यादिधर्मानुद्घाटितात्मकः ।

*Etakimīti mukhye 'sminnetadaṁśaḥ suniścītaḥ
Saṁśayo 'stītvanaśtyādīdharmānudghāṭitātmakaḥ. (248)*

What is this? In this doubtfull question, the term 'this' is certain. Doubt arises where the existence and the non-existence do not appear.

किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते
किं त्वनुमुद्रिताकारं वस्त्वेवाभिदधात्ययम् ।

*Kimītyetasya śabdasya nādhiko 'rthaḥ prakāśate
Kiṁ tvanunmudritākāraṁ vastvevābhīdadhātyayam. (249)*

The word 'what' does not seem much meaningful in the meaning of 'this', but 'this' reflects the same matter in an unappeared form.

स्याणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः
भूयःस्थधर्मजातेषु निश्चयोत्पाद एव हि ।

*Sthānurvā puruṣo veti na mukhyo 'styeṣa saṁśayaḥ
Bhūyaḥsthadharmajāteṣu niścayotpāda eva hi. (250)*

This is *sthānu* (the firm, fixed, unmovable) or *Puruṣa*? This kind of doubt is not important (main) whereas this affirms some religions among the many religions

ŚRĪTANTRĀLOKAH

आमर्शनीयद्वैरूप्यानुद्घाटनवशात्पुनः

संशयः स किमित्यंशे विकल्पस्त्वन्यथा स्फुटः ।

Āmarśanīyadvairūpyānudghāṭanavaśātpunaḥ

Samśayaḥ sa kimityamśe vikalpastvanyathā sphuṭaḥ. (251)

Since these two touching forms (*Puruṣa* and *Stānu*, the Absolute and the immovable) are not revealed, the doubt 'kim' (what) arises¹. Otherwise, if these are vividly visible, this part 'kim' is clearly thought-construct.

तेनानुद्घाटितात्मत्वभावप्रयनमेव यत्

प्रथमं स इहोद्येशः प्रश्नः संशय एव च ।

Tenānudghāṭitātmavabhāvaprathanameva yat

Prathamam sa ihoddeśaḥ samśaya eva ca. (252)

Therefore, the nature and form of which is not clear, causes primarily illustration (statement), question and doubt.

तथानुद्घाटिताकारभावप्रसरवर्त्मना

प्रसरन्ती स्वसंवित्तिः प्रष्ट्री शिष्यात्मतां गता ।

Tathānudghāṭitākārabhāvaprasaravartmanā

prasaranī svasaṁvittiḥ praṣṭrī śiṣyātmataṁ gatā. (253)

According to this system, the same Absolute *Samvit* takes the form of disciple (His own *pramāta*-form) in the discending order as *Paśyanti* etc. This is the *saṅkoca* (contraction) of the *Samvid*.

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः

प्रसरानन्तरोद्भूतसंहारोदयभागिणि ।

Tathāntaraparāmarśaniścayātmatirohiteḥ

Prasārāntarodbhūtasamhārodayabhāgapi. (254)

1. The part of the question 'kim' arises due to the non-revealing expressions of the Absolute and the firm.

ŚRĪTANTRĀLOKAḤ

यावत्येव भवेद्वाद्यप्रसरे प्रस्फुटानि
अनुन्मीलितरूपा सा प्रष्ट्री तावति भण्यते ।

*Yāvatyeva bhavedvāhyaprasare prasphuṭātmani
Anunmīlitarūpā sā praṣṭrī tāvati bhanyate.* (255)

Since He is Absolute, without a second, he refers as a disciple until He (the *Samvit*) expands Himself outwardly. Till then, He takes the form of a *pramāta*¹ inwardly by dint of his action of withdrawal of manifestation or veiling of self² etc, one of his ceaseless five-fold acts³. (254-255)

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः
गुरुशिष्यपदेऽप्येष देहभेदो ह्यतात्त्विकः ।

*Svayamevaṁ vibodhaśca tathā praśnottarātmakaḥ
Guruśiṣyapade 'pyeṣa dehabhedo hyatāttvikaḥ.* (256)

Similarly this is same as the enquiry and the knowledge of the nature (of the *Samvit*) in the form of disciple and teacher. The divergence in forms (body) is unreal⁴.

बोधो हि बोधरूपत्वादन्तर्नानाकृतीः स्थिताः
बहिराभासयत्येव द्राक्सामान्यविशेषतः ।

*Bodho hi bodharūpatvādnānānākṛtīḥ sthitāḥ
Bahirābhāsayatyeva drāksāmānyaviśeṣataḥ.* (257)

The enlightenment reflects without any substratum in the forms, which is outside, which it possesses inside, for it is the form of enlightenment.

1. Knower, subject, experient 2. *Samhāra*, *Anunmīlita Rūpa* and *Tirodhāna*, *vilaya*, veiling of Self, *saṅkoca*, 3. *Pañcakṛtya*, the ceaseless five-fold act of *Śiva*, viz. manifestation (*Sṛṣṭi*), maintenance of manifestation (*sthiti*), withdrawal from manifestation (*samhara*), veiling of self (*vilaya*), Grace (*anugraha*) or the five-fold act of *ābhāsana*, *rakti*, *vimarśana*, *bījāvasthāpana* and *vilāpana*, 4. *Sadāśiva* established the *tantra* by his own freewill by separating Himself into two forms, the question or enquiry and the knowledge of the Reality, *Svarūpajñāna* the disciple and the teacher, the *pūrvapakṣa* and the *uttarapakṣa*, the *saṁśayātmikā śakti* and the *niścayātmikā śakti*.

ŚRĪTANTRĀLOKAH

स्रक्ष्यमाणविशेषांशकांशायोग्यस्य कस्यचित्
धर्मस्य सृष्टिः सामान्यसृष्टिः सा संशयात्मिका ।

Srakṣyamāṇaviśeṣāṁśākāṁkṣāyogyasya kasyacit
Dharmasya sṛṣṭiḥ sāmānyasṛṣṭiḥ sā saṁśayātmikā. (258)

For future's sake, the creation in itself in the expectation of some special religion is general creation. It is doubtfull, *saṁśayātmikā*.

स्रक्ष्यमाणो विशेषांशो यदा तूपरमेतदा
निर्णयो मातृरुचितो नान्यथा कल्पकोटिभिः ।

Srakṣyamāṇo viśeṣāṁśo yadā tūparamettadā
Nirṇayo mātṛrucito nānyathā kalpakotibhiḥ (259)

When the *srakṣyamāṇa viśeṣāṁśa*¹ ceases, the knower gets the knowledge. The decision takes place. Otherwise, the certainty of knowledge does not come into existence even in the millennium of mortal universal rules until the knower satisfies.

तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात्
उन्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयाः ।

Tasyātha vastunaḥ svātmavīryākramaṇapāṭavāt
Unmudraṇam tayākṛtyā lakṣaṇottaranirṇayāḥ (260)

That special thing when turns into certain form with certain characteristics out of deep non-desire, this is called the answer, characteristic or the decision.

निर्णीततावच्छर्मांशपुष्टपातितया पुनः
भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम् ।

Nirṇītatāvaddharmāṁśapṛṣṭapātītayā punaḥ
Bhūyo bhūyaḥ samuddeśalakṣaṇātmaparīkṣaṇam. (261)

This is called examination (or test) when by the illustrated characteristics, this comes across the entire subjective analysis.

1. The special aspect out of self-characteristics.

ŚRĪTANTRĀLOKAḤ

दृष्टानुमानौपम्यास्तवचनादिषु सर्वतः
उद्देशलक्षणावेक्षात्रितयं प्राणिनां स्फुरेत् ।

*Drṣṭānumānaupamyāptavacanādiṣu sarvataḥ
Uddeśalakṣaṇāvekṣātritayaṁ prāṇināṁ sphuret.* (262)

This trio-illustration, characteristic and examination-gleams in all living beings, as in the *pratyakṣa*¹, *anumāna*², *upamāna*³ and *śabda*⁴.

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः
परीक्षणं तथाध्यक्षे विकल्पानां परम्परा ।

*Nirvikalpitamuddeśo vikalpo lakṣaṇaṁ punaḥ
Parīkṣaṇaṁ tathādhyakṣe vikalpānāṁ paramparā.* (263)

In perception, the knowledge without thought-construct is illustration (or statement), the knowledge with thought-construct is characteristic and the series (or sequence) of thought-constructs is examination.

नगोऽयमिति चोद्देशो धूमित्वादग्निमानिति
लक्ष्यं व्याप्त्यादिविज्ञानजालं तत्र परीक्षणम् ।

*Nago 'yamiti coddeśo dhūmitvādagnimāniti
Lakṣyaṁ vyāptyādivijñānajālaṁ tatra parīkṣaṇam.* (264)

In inference, 'this mountain' is statement (or illustration). 'This is fire for this is smoky' is object. The collective illustration in this context is testing.

उद्देशोऽयमिति प्राच्यो गोतुल्यो गवयाभिधः
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत् ।

*Uddeśo 'yamiti prācya gotulyo gavayābhidhaḥ
Iti vā lakṣaṇaṁ śeṣaḥ parīkṣopamitau bhavet.* (265)

In comparison, the *prācya*⁵ 'ayam' (this) is statement. Like a cow and the name as a cow, is characteristic. The rest (gives milk etc.) is examination.

1. Perceptible, Perception, 2. Inference, 3. Comparison or resemblance,
4. Word, 5. Foremost

ŚRĪTANTRĀLOKAH

स्वःकाम ईदुगुददेशो यजेतेत्यस्य लक्षणम्
अग्निष्टोमादिनेत्येषा परीक्षा शेषवर्तिनी ।

Svaḥkāma īdrguddeśo yajetetyasya lakṣaṇam
Agniṣṭomādinetyeṣā parīkṣā śeṣavartinī.

(266)

The desire for heaven is statement, to accomplish *yajña*¹ is characteristic. The rest part, fulfilment of *yajña* with *agniṣṭoma*² etc. is examining.

विकल्पस्रक्ष्यमाणान्यरुचितांशसहिष्णुनः
वस्तुनो या तथात्वेन सृष्टिः सोद्देशसंज्ञिता ।
तदैव संविच्चिनुते यावतः स्रक्ष्यमाणता

Vikalpasrakṣyamānānyarucitāṃśasahiṣṇuṇaḥ
Vastuno yā tathātvena sṛṣṭiḥ soddeśasañjñitā.
Tadaiva saṃvicchinute yāvataḥ srakṣyamāṇatā

(267)

At the same time, when by the thought-construct, the al-inclusive characteristic sets a forthcoming statement, the *Samvit* chooses that portion which is to happen in the future as creation³.

यतो ह्यकालकलिता संधत्ते सार्वकालिकम् ।

Yato hyakālakalitā sandhatte sārva-kālikam.

(268)

Because the timeless *Samvit* unites everything present in every period.

स्रक्ष्यमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संहृतिः
अनूद्यमाने धर्मे सा संविल्लक्षणमुच्यते ।

Srakṣyamāṇasya yā sṛṣṭiḥ prāk-sṛṣṭāṃśasya saṃhṛtiḥ
Anūdyamāne dharma sā saṃvillakṣaṇamucyate

(269)

That, which had to create in future, of which the creation, and which was created already, of which the withdrawal, are translated in religion is the characteristic of *Samvit*.

1. Sacrifice, sacrificial rite, 2. Consecration of fire, fire is *pramātā* symbolically 3. The creation of thought-construct is chosen by the *Samvit* before creation at the time of very thought-construct.

ŚRĪTANTRĀLOKAH

तत्पृष्ठपातिभूयोऽसृष्टिसंहारविश्रमाः
परीक्षा कथ्यते मातृरुचिता कल्पितावधिः ।

Tatpṛṣṭhapātibhūyoḥśasṛṣṭisamhāraviśramāḥ
Parīkṣā kathyate matrurcitā kalpitāvadhiḥ (270)

That which is desirable to the knower, the delusion of creation and withdrawal of the major portion after the characteristic and statement, is called examination.

प्राक्पश्यन्त्यथ मध्यान्या वैखरी चेति ता इमाः
परा परापरा देवी चरमा त्वपरात्मिका ।

Prākpaśyantyatha madhyānyā vaikharī ceti tā imāḥ
Parā parāparā devī caramā tvaparātmikā. (271)

That which are told first, *paśyanti*, then *madhyamā* and then *vaikharī*, are actually deities as *Parā*¹, *Parāparā*² and *Aparā*³ respectively.

इच्छादि शक्तित्रितयमिदमेव निगद्यते
एतत्प्राणिता एवायं व्यवहारः प्रतीयते ।

Ichchādi śaktitritayamidameva nigadyate
Etatprāṇita evāyaṁ vyavahāraḥ pratīyate. (272)

And desire etc. are called three powers by which this worldly affair takes its energy.

एतत्प्राश्नोत्तरात्मत्वे पारमेश्वरशासने
परसंबन्धरूपत्वमभिसंबन्धपंचके ।

Etatpraśnottarātmatve pārameśvaraśāsane
Parasambandharūpatvamabhisambandhapañcake. (273)

The form of question-answer (called *praśna-prativacana śailī*) is related to five principles as *divya*, *divyādivya* and *adivya* are mentioned in the *Śivadvayaśāstra*, that is related to *Para*.

1. The Highest, the Absolute, 2. The intermediate stage, both identical and different, unity in diversity, 3. Lower, lowest

ŚRĪTANTRĀLOKAH

यथोक्तं रत्नमालायां सर्वः परकलात्मकः
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पंचमः ।

*Yathoktaṃ ratnamālāyāṃ sarvaḥ parakalātmakaḥ
Mahānavāntaro divyo miśro 'nyo 'nyastu pañcamah. (274)*

As it is said in the *Kularatnamālā*, that *mahāna*, *avāntara*, *divya*, *miśra* and other (i.e. *adivya*), which is fifth, are *parakalātmaka*.

भिन्नयोः प्रष्टृतद्वक्त्रोश्चैकान्त्यं यत्स उच्यते
संबन्धः परता चास्य पूर्णैकान्त्यप्रथामयी ।

*Bhinnayoḥ praṣṭṛtadvaktroścaikāntmyaṃ yatsa ucyate
Saṃbandhaḥ paratā cāsya pūrṇaikāntmyaprathāmayī. (275)*

The harmony, between the questioner (*praṣṭā*) and the answerer, as both are different, is called *parasambandha*. Total unity between them is the beyondness (*paratā*) of this relation.

अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम्
शास्त्रवाच्यं फलादीनां परिपूर्णत्वयोगतः ।

*Anenaiva nayena syātsaṃbandhāntaramapyalam
Śāstravācyaṃ phalādīnāṃ paripūrṇatvayogataḥ. (276)*

According to this law, other relations, acquired by fulfilling of fruits etc., are too told by the scriptures.

इत्थं सविदियं देवी स्वाभावादेव सर्वदा
उद्देशादित्रयप्राणा सर्वशास्त्रस्वरूपिणी ।

*Itthaṃ saṃvidiyaṃ devī svabhāvādeva sarvadā
Uddeśādītrayaṣṭrāṇā sarvaśāstrasvarūpiṇī. (277)*

Hence, this *Samvit* deity, with her ever-present nature, reflects in the form of complete scripture of three principles as statement etc.

ŚRĪTANTRĀLOKAḤ

तत्रोच्यते पुरोद्देशः पूर्वजानुजभेदवान्
विज्ञानभिद्गतोपायः परोपायस्तृतीयकः ।

Tatrocyate puṛoddeśaḥ pūrvajānujabhedavān
Vijñānabhidgatopāyaḥ paropāyastṛtīyakaḥ. (278)

शाक्तोपायो नरोपायः कालोपायोऽथ सप्तमः
चक्रोदयोऽथ देशाध्वा तत्त्वाध्वा तत्त्वभेदनम् ।

Śāktopāyo naropāyaḥ kālopāyo 'tha saptamaḥ
Cakrodayo 'tha deśādhvā tatvādhvā tatvabhedanam. (279)

कलाद्यध्वाध्वोपयोगः शक्तिपाततिरोहिती
दीक्षोपक्रमणं दीक्षा समयी पौत्रिके विधौ ।

Kalādyadhvādhvopayogaḥ śaktipātatirohiṭī
Dīkṣopakramaṇaṁ dīkṣā sāmāyī pautrike vidhau. (280)

प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुत्क्रमः
तुलादीसाय पारोक्षी लिङ्गोद्धारोऽभिषेचनम् ।

Prameyapṛakṛyā sūkṣmā dīkṣā sadyahsamutkramaḥ
Tulādīkāsaḥ pāroṁkṣī liṅgoddhāro 'bhiṣecanam. (281)

अन्त्येष्टिः श्राद्धक्लृप्तिश्च शेषवृत्तिनिरूपणम्
लिङ्गार्चा बहुभित्तपर्ववित्रादि निमित्तजम् ।

Antyeṣṭiḥ śrāddhaklṛptiśca śeṣavṛttinirūpaṇam
Liṅgārcā bahubhitparvapavitrādi nimittajam (282)

रहस्यचर्या मन्त्रौषो मण्डलं मुद्रिकाविधिः
एकीकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम् ।

Rahasyacaryā mantrauṣho maṇḍalaṁ mudrikāvidhiḥ
Ekikāraḥ svasvarupe praveśaḥ śāstramelanam. (283)

आयातिकथनं शास्त्रोपादेयत्वनिरूपणम्

Āyātikathanam śāstropādeyatvanirūpaṇam

Now I am going to describe the statement which is of *pūrvaja-anuja*¹ divergence among the trio i.e. *uddeśa*, *lakṣana* and *parikṣā*. The topics which will be discussed in this treatise are *vijñānabhedaka*², *gatopāya*³, third *paropāya*⁴, *sāktopāya*, *naropāya*, seventh *kālopāya*⁵, *cakrodaya*⁶, *deśādhvā*⁷, *tatvādhvā*⁸, *tatvabhedana*, *kālādhvā*⁹, *śaktipāta*¹⁰, *tirodhāna*¹¹, *dīkṣopakramaṇa*, *samāyī dīkṣā* in *pautrikavidhi*, *prameya prakṛyā*, *sūkṣmādīkṣā*, *liṅgoddhāra*, *abhiśeka*, *antyeṣṭi*, *śrāddhakalpanā*, *śeṣavṛttinirūpaṇa*, *liṅgārcā*, *nimittaja*, *bahubhit parva*, *rahasyacaryā*, *mantaugha*, *maṇḍala*, *mudrikāvidhi*, *ekikāra*, entering into *svasvarūpa*, *śāstramelana*, *āyātikathana* and the presentation of fruition of the work.

ŚRĪTANTRĀLOKAH

The statement of general name is *pūrvaja uddeśa*. The statement of special name is *anujoddeśa*. It is also known as *vibhāga*. It is said elsewhere. From *vijñānabhīd* to *nirūpaṇa* is *pūrvaja uddeśa*. *Śāmbhava* etc. are *vijñānabhīd* in which the statements about the divergence of science as *Śāmbhava*, *Śākta* and *Āṇava* are discussed. *Gatopāya* is *Anupāya*. The discussion of *pautrika vidhi* is different. The same is with the *prameyaprakṛyā*. In the discussion of *pautrika vidhi* detailed in the chapter of *anujoddeśa*, the meaning of *prameyaprakṛyā* is stated and described clearly. Here the preceptor Śrī Abhinava Gupta makes a statement. This statement is very remarkable. This is the statement which signifies the essence and the message of this great work *Śrī Tantrāloka*, the *magnum opus*. He states that practicing of these thirty chapters makes an aspirant *Bhairava*. A scholar can practice all these *āhnikas* in a right manner and becomes the *Bhairava*. *Sākṣādbhairavo bhavet*. This statement indicates the purpose and the intention of creating this voluminous work. He was a monist Śaivite, regarded by that time as *Maheśvara*. This way, His Light is still reflecting, even through this work. That is why it is said, by His disciples, one must come across this entire work to please the *Maheśvara*. Śrī Jayaratha has also made this statement in his commentary of this work. He clarifies his intention by saying that through the discipline of this *Trikaśāstra*, may my thought-constructs be nourished and cultured. And from the very first *śloka* of this first chapter, thought-construct (*vikalpa*) purifies itself, mutation takes place in the thoughts. An integral, enormous energy to regenerate comes out from within. This is *Śaktipāta*, descent of *Śakti* leads towards *cakrodaya*.

1. Statement of general name is *pūrvaja* (anterior, *sāmānya*) *uddeśa*. Statement of special name is *anuja* (posterior, *viśeṣa*) *uddeśa*, 2. *śāmbhāvopāya*, *śāktopāya*, *āṇavopāya*, 3. *anupāya*, 4. *śāstropāya*, 5. *āṇavopāya*, 6. emergence of the collective whole of *śaktis*, 7. *kalā*, *tattva* and *bhuvana*, 8. one of the *adhvās* on the objective side, 9. *varṇa*, *mantra* and *pada*, 10. descent of *Śakti* or divine grace by which the empirical individual turns to and realizes his essential divine nature, 11. one of the *pañcakṛtya*, velling of Self, *Vilaya*, *svarūpagopana*-as illustrated in the 223rd *śloka*.

ŚRĪTANTRĀLOKAḤ

इति सप्ताधिकामेनां त्रिंशत् यः सदा बुधः।
Iti saptādhikāmenām triṃśataṃ yaḥ sadā budhaḥ. (284)

आह्निकानां समभ्यस्येत् स साक्षाद्भैरवो भवेत्
 सप्तत्रिंशत्सु सम्पूर्णबोधो यद्भैरवो भवेत् ।
Āhnikānām samabhyasyet sa sāksādbhairavo bhavet
saptatrimśatsu sampūrṇabodho yadbhairavo bhavet. (285)

किं चित्रमणवोऽयस्य दृशा भैरवतामियुः
 इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽयुना ।
Kim citramaṇavo 'pyasya drśā bhairavatāmiyuḥ
Ityeṣa pūrvajoddeśaḥ kathyate tvanujo 'dhunā. (286)

The aspirant, who practices rightly all these thirty seven chapters, becomes *Bhairava* Himself. What is amazing if the knower of thirty seven chapters becomes *Bhairava* for *aṇu*¹ too attained this state through this knowledge ? This is a general statement. Now we discuss the special statement.

विज्ञानभित्प्रकरणे सर्वस्योद्देशनं कमात्
 द्वितीयस्मिन्प्रकरणे गतोपायत्वभेदिता ।
Vijñānabhitprakarāṇe sarvasyoddeśanam kramāt
Dvītiyasminprakarāṇe gatopāyatvabhediṭā. (287)

In the discussion of *vijñāna* of divergence (of *Śāmbhava* etc.), all nomenclature is stated respectively. In next discussion, the explanation of *gatopāyabheda* is given.

1. *aṇu*- one who breathes i.e. the *jīva*, the impirical individual, the limited, conditioned experient, conditioned by the body, the experient whose predominant nature is the empirical mind.

ŚRĪTANTRĀLOKAḤ

विश्वचित्प्रतिबिम्बत्वं परामर्शोदयक्रमः
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ।

*Viśvacitpratibimbatvaṃ parāmarśodayakramah
Mantrādyabhinnarūpatvaṃ paropāye vivicyate.* (288)

In the description of *paropāya*, the theme *citpratibimbatā*, *parāmarśodaya*, *kramamantra*'s non-duality with the *Parāsamvit* will be discussed.

विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसततत्वकम्
योगाङ्गानुपयोगित्वं कल्पितार्चयनादरः।

*Vikalpasanskriyā tarkatattvaṃ gurusatatvaṃ
yogāṅgānupayogitvaṃ kalpitārcādyanādarah.* (289)

संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम्
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ।

*Samviccakrodayo mantravīryaṃ japyādi vāstavam
niśedhavidhitulyatvaṃ śāktopāye 'tra carcyate.* (290)

In this discussion of *śāktopāya*, the conditionings of thought-constructs, *tarkatattva*, the uselessness of *gurutattva* *yogāṅga*, disrespect of *arcādi*, emergence of *Samvitcakra*, *mantravīrya*, actual *japa*, the comparison between the prevention and the process will be discussed.

बुद्धिध्यानं प्राणतत्त्वसमुच्चारश्चिदात्मता
उच्चारः परतत्त्वान्तःप्रवेशपथलक्षणम् ।
करणं वर्णतत्त्वं चेत्याणवे तु निरूप्यते

*Buddhidhyānaṃ prāṇatattvasamuccāraścidātmatā
uccārah paratattvāntahpraveśapathalakṣaṇam,
karaṇaṃ varṇatattvaṃ cetyāṇave tu nirūpyate* (291)

In the chapter of *āṇavopāya*, intellect, contemplation, utterance of vital breathe, *cidātmata*¹, *uccāra*, *paratattvāntah praveśapathalakṣaṇa*, *karaṇa* and *varnatattva* will be explained.

1. State of the sixth stratum of *ānanda* in *uccāra* yoga of *āṇava upāya*.

ŚRĪTANTRĀLOKAḤ

चारमानमहोरात्रसंक्रान्त्यादिविकल्पनम् ।
संहारचित्रता वर्णोदयः कालाध्वकल्पने
चक्रभिन्मन्त्रविद्याभिदेतच्चक्रोदये भवेत् ।

Cārmānamahorātrasaṅkrāntyādivikalpanam. (292)

Samhāracitratā varṇodayaḥ kālādhvakalpane
Cakrabhinmantravidyābhidetaccakrodaye bhavet. (293)

In this discussion of *Kālādhva*, *cāramāna*, imagination of *ahorātrasaṅkrānti* etc., *saṁhāracitratā* and *varṇodaya* will be explained, *Cakrabheda* and *mantravidyābheda*- these will be described in *cakrodaya*.

परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम्
एतद्देशाध्वनिदेशे द्वयं तत्त्वाध्वनिर्णये ।

Parimāṇaṁ purāṇāṁ ca saṅgrahastattvayojanam
Etaddeśādhvanirdeśe dvayaṁ tattvādhvanirṇaye. (294)

कार्यकारणभावश्च तत्त्वक्रमनिरूपणम्
वस्तुधर्मस्तत्त्वविधिर्जाग्रदादिनिरूपणम् ।
प्रमातृभेद इत्येतत् तत्त्वभेदे विचार्यते

Kāryakāraṇabhāvaśca tattvakramanirūpaṇam
Vastudharmastattvavidhirjāgradādinirūpaṇam. (295)
Pramāṭṛbheda ityetaṁ tattvabhede vicāryate

Thye *parimāṇa* of *purāṣa*, *saṅgraha* and *tattvayojana* will be described in *deśādhvanirṇaya*. In *tattvādhvanirṇaya*, the *kāryakāraṇabhāva* and *tattvakramanirūpaṇa*, these two will be discussed. *Vastudhama*, *tattvavidhi*, *jāgrata* etc. and *pramāṭṛbheda* will be discussed too.

कलास्वरूपमेकत्रिपञ्चाद्यैस्तत्त्वकल्पनम् ।
वर्णभेदक्रमः सर्वाधारशक्तिनिरूपणम्
कलाध्वविचारान्तरेतावत्प्रविविच्यते ।

Kalāsvarūpamekatripañcādyāistattvakalpanam. (296)

Varṇabhedaakramaḥ sarvādhāraśaktinirūpaṇam
Kalādyadhvavicārāntaretāvatpravivicyate. (297)

In *kalādyadhvavicāra*, *kalāsvarūpa*, imagination of *tattva* by one, three and five divergence, *varṇa-bhedakrama*, *sarvādhāraśakti* will be explained.

ŚRĪTANTRĀLOKAH

अभेदभावनाकम्पहासौ त्वद्योपयोजने
संख्याधिक्यं मलादीनां तत्त्वं शक्तिविविचित्रता ।

Abhedabhāvanākampahāsau tvadhvopayojane
Saṅkhyādhikyam malādīnām tattvaṁ śaktivicitratā (298)

अनपेक्षित्वसिद्धिश्च तिरोभावविविचित्रता
शक्तिपातपरीक्षायामेतावान्वाच्यसंग्रहः ।

Anapekṣitvasiddhiśca tirobhāvavicitratā
Śaktipātaparīkṣāyāmetāvānvācyasaṅgrahaḥ

In *adhvopayoga*, *abedabhāvanā* and *campahnāsa*, in *śaktipātaparīkṣā*, *saṅkhyādhikya* of ignorance etc., *tattva-śaktivicitratā*, *anapekṣitvasiddha* and *tirobhāvavicitratā* are there.

तिरोभावव्यपगमो ज्ञानेन परिपूर्णता
उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम् ।

Tirobhāvavyapagamo jñānena paripūrṇatā
Utkrāntyanupayogitvaṁ dīkṣopakramāṇe sthitam. (300)

The *apagama* of *tirobhāva*, fulfillment by knowledge, uselessness of *utkrānti*, these topics are present in the chapter of *dīkṣopakrama*¹.

ŚRĪTANTRĀLOKAḤ

शिष्यौचित्यपरीक्षादौ स्थानभित्तस्थानकल्पनम्
सामान्यन्यासभेदोऽर्घपात्रं चैतत्प्रयोजनम् ।

*Śiṣyaucityaparīkṣādaṁ sthānabhittasthānakalpanam
Sāmānyanyāsabhedaḥ 'rghapātram caitatprayojanam* (301)
द्रव्ययोग्यत्वमर्चा च बहिर्द्वारार्चनं क्रमात्
प्रवेशो दिक्स्वरूपं च देहप्राणादिशोधनम् ।

*Dravyayogyatvamarcā ca bahirdvārārcanam kramāt
Praveśo diksvarūpaṁ ca dehaprāṇādiśodhanam.* (302)
विशेषन्यासवैचित्र्यं सविशेषार्घमाजनम्
देहपूजा प्राणबुद्धिवित्स्वध्वन्यासपूजने ।

*Viśeṣanyāsavaicitryam saviśeṣārghabhājanam
Dehapūjā prāṇabuddhicitśvadhvanysapūjane.* (303)
अन्यशास्त्रगोत्कर्षः पूजा चक्रस्य सर्वतः
क्षेत्रग्रहः पंचगव्यं पूजनं भूगणेशयोः ।

*Anyāśāstragaṇotkarṣaḥ pūjā cakrasya sarvataḥ
Kṣetragrahaḥ pañcagavyaṁ pūjanam bhūgaṇeśayoh.* (304)
अस्त्रार्चा वह्नकार्यं चाथथिवासनमग्निम्
तर्पणं चरुसंसिद्धिर्दन्तकाष्ठान्तसंस्क्रिया ।

*Astrārcā vahnikāryaṁ cāpyadhivāsanamagnigam
Tarpanam carusaṁsiddhirdantakāṣṭhāntasaṁskriyā.* (305)
शिवहस्तविधिश्चापि शय्यावलुप्तिविचारणम्
स्वप्नस्य सामयं कर्म समयाश्चेति संग्रहः ।

*Śivahastavidhiścāpi śayyāklṛptivicāraṇam
Svapnasya sāmayaṁ karma samayāśceti saṅgrahaḥ.* (306)
Samayitvavidhāvasminsyaṭpañcadaśa āhnikē

In the description of *śiṣyaucityaparīkṣā* etc., the topics of discussion will be *sthānabheda*, *sthānakalpanā*, general *nyāsabheda*, *arghapātra* and its use, *dravyayogyatā*, *arcā*, *bahirdvārārcana*, *maṇḍapapraveśa*, *diksvarūpa*, the purification of *dehaprāṇa* etc., special *nyāsavaicitrya*, special *arghapātra*, *dehapūja* (worship of body), *adhvanysa* and worship in *prāṇa buddhi citta*, elevation of other precepts, worship of *cakra*, *kṣetragraha*, *pañcagavya*, worship of earth and *gaṇeśa*, *astrapūjana*, *vahnikārya*, *adhivāsana* related to fire, *tarpaṇa*, *carusiddhi*, *dantakāṣṭha*, *anta saṁskāra*, *śivahastavidhi*, *svapnaśayyāklṛptivicāra*, *samayī karma* and time. These are in the fifteenth chapter.

ŚRĪTANTRĀLOKAḤ

मण्डलात्मानुसन्धानं निवेद्यपशुविस्तरः ।

Maṇḍalātmānusandhānaṃ nivedyapaśuvistarah. (307)

अग्नितृप्तिः स्वस्वभावदीपनं शिष्यदेहगः

अध्वन्यासविधिः शोध्यशोधकादिविचित्रता ।

*Agnitṛptiḥ svasvabhāvadīpanaṃ śiṣyadehagaḥ
Adhvanyāsaavidhiḥ śodhyaśodhakādivicitratā.* (308)

दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम्

भेदो योजनिकादेश्च षोडशे स्यादिहाह्निके ।

*Dīkṣābhedaḥ paro nyāso mantrasattāprayojanam
Bhedo yojanikādeśca ṣoḍaśe syādihāhnike.* (309)

In the sixteenth chapter *maṇḍalātmānusandhāna*, expansion of *nivedyapaśu*, *agnitṛpti*, *svasvabhāvadīpana*, the process of *adhvanyāsa* present in the-body of disciple (*śiṣyadeha*), divergence of *śodhya śodhaka* etc., *dīkṣābheda*, *paranyāsa*, *mantrasatta-prayojanabheda* and the divergence of *yojanikādīkṣā* etc. will be discussed.

सूत्रकृप्तिस्तत्त्वशुद्धिः पाशदाहोऽथ योजनम्

अध्वभेदस्तथेत्येवं कथितं पौत्रिके विधौ ।

*Sūtrakṛptistattvaśuddhiḥ pāśadāho 'tha yojanam
Adhvabhedaastathetyevaṃ kathitaṃ pautrike vidhau.* (310)

In the discussion of *pautrika vidhi*, *sūtrakṛpti*, *tattvaśuddhi*, *pāśadāha*, *yojana* and *adhvabheda* are stated.

जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः

इति संक्षिप्तदीक्षाख्ये स्यादष्टादश आह्निके ।

*Jananādivihīnatvaṃ mantrabhedo 'tha susphuṭaḥ
Iti saṃkṣiptadīkṣākhye syādaṣṭādaśa āhnike.* (311)

The eighteenth chapter is *saṃkṣipta dīkṣā* in which *jananādivihīnatū* and *sphuṭa mantrabheda* are discussed.

ŚRĪTANTRĀLOKAḤ

कलावेक्षा कृपाण्यादिन्यासश्चारः शरीरगः

ब्रह्मविद्याविधिश्चैवमुक्तं सद्यःसमुत्क्रमे ।

Kalāvekṣā kṛpāṇyādinyāsaścāraḥ śārīragah

Brahmavidyāvidhiścaivamuktam sadyaḥsamutkrame. (312)

In *samutkramaṇa*, *kalāvekṣā*, *kṛpāṇa* etc. (*nyāsa*), *śārīrācāra* and *brahmavidyā vidhi* are discussed.

अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविधिः

इत्येतद्वाच्यसर्वस्वं स्याद्विंशतितमाह्निके ।

Adhikāraparīkṣāntaḥ saṃskāro'tha tulāvidhiḥ

Ityetadvācyasarvasvaṃ syādvīṣatitamāhnikē. (313)

In the twentieth chapter, the topics of discussion are *adhikāra-parīkṣā*, *antaḥsaṃskāra* and *tulāvidhiḥ*.

मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः

बलाबलविचारश्चेत्येकविंशाह्निके विधिः ।

Mṛtajīvadvidhirjālopadeśaḥ saṃskriyāgaṇaḥ

Balābalavicāraścetyekaviṃśāhnikē vidhiḥ. (314)

In the twenty first chapter, *mṛtajīvadvidhi*, *jālopadeśa*, *saṃskārasamūha*, *balābalavicāra vidhi* are discussed.

श्रवणं चाभ्यनुज्ञानं शोधनं पातकव्युतिः

शंकाच्छेद इति स्पष्टं वाच्यं लिङ्गोद्धृतिक्रमे ।

Śravaṇaṃ cābhyanuññānaṃ śodhanaṃ pātakacyutih

Śaṅkāccheda iti spaṣṭaṃ vācyaṃ liṅgoddhṛtikrame. (315)

In *Liṅgoddhāra-krama*, the topics, clearly said, are *śravaṇa*, *abhyanuññā*, *śodhana*, *pātakacyuti* and *śaṅkāccheda*.

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परीक्षाचार्यकरणं तद्ब्रतं हरणं मतेः
तद्विभागः साधकत्वमभिषेकविधौ त्वियत् ।

*Parīkṣācāryakaraṇaṃ tadbrataṃ haraṇaṃ mateḥ
Tadvibhāgaḥ sādhatvamabhiṣekavidhau tviyat.*

(316)

In *abhiṣekavidhi*, the topics for discussion are *parīkṣā*, *ācārya-karaṇa*, its resolve, *matiharaṇa* and its *vibhāgasādhakatva*.

अधिकार्यथ संस्कारस्तत्प्रयोजनमित्यदः
चतुर्विंशेऽन्त्ययागाख्ये वक्तव्यं परिचर्यते ।

*Adhikāryatha saṃskārastatprayojanamityadāḥ
Caturviṣe 'ntyayāgākhye vaktavyaṃ paricarcyate.*

(317)

In the twenty fourth chapter viz. *antyayāga*, *adhikāri*, *saṃskāra* and the motif of *saṃskāra* are stated.

प्रयोजनं भोगमोक्षदानेनात्र विधिः स्फुटः
पञ्चविंशाह्निके श्राद्धप्रकाशे वस्तुसंग्रहः ।

*Prayojanaṃ bhogamokṣadānenātra vidhiḥ sphuṭaḥ
Pañcaviṃśāhnikē śrāddhaprakāśe vastusaṅgrahaḥ.*

(318)

In the twenty fifth chapter- *śrāddhaprakāśa*- this collection of the topics *bhoga*, *mokṣa*, *dāna*, and *prayojana*, is there.

प्रयोजनं शेषवृत्तेर्नित्यार्चा स्थण्डिले परा
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम् ।

*Prayojanaṃ śeṣavṛtternityārcā sthaṇḍile parā
Lingavarūpaṃ bahudhā cākṣasūtranirūpaṇam.*

(319)

Prayojana of *śeṣavartana*, *nityavidhi*, *sthaṇḍila* *parapujā* and in *lingārcā prakāśana*, *lingavarūpa*, *ākṣasūtra-nirūpaṇa* and divergence of worship are mentioned.

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पूजाभेद इति वाच्यं लिङ्गार्चासम्प्रकाशने
नैमित्तिकविभागस्तत्प्रयोजनविधिस्ततः ।

*Pujābheda iti vācyaṃ liṅgārcāsamprakāśane
Naimittikavibhāgastatprayojanavidhistataḥ.* (320)

पर्वभेदास्तद्विशेषश्चक्रचर्चा तदर्चनम्
गुर्वाद्यन्तदिनाद्यर्चाप्रयोजननिरूपणम् ।

*Parvabhedāstadvivīṣeṣaścakracarcā tadarcanam
Gurvādyantadinādyarcāprayojananirūpaṇam.* (321)

मृतेः परीक्षा योगीशीमेलकादिविधिस्तथा
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिस्त्वियत् ।
नैमित्तिकप्रकाशाख्येऽप्यष्टाविंशाह्निके स्थितम्

*Mrteḥ parīkṣā yogīśīmelakādividhistathā
Vyākhyāvidhiḥ śrutavidhirgurupūjāvidhistvīyat.
Naimittikaprakāśākhye 'pyaṣṭāviṃśāhnikē sthitam* (322)

In the chapter twenty eight - *naimittika prakāśa* - the topics are *parvabheda*, *cakracarcā* related to it, *arcana* of that *cakra*, presentation of *pūjā-prajana* of *guru* etc., death examining (examination), process of *yogīśīmelaka* etc., process of description, *śrutavidhi* and *gurupūjāvidhi*.

अधिकार्यात्मनो भेदः सिद्धपत्नीकुलक्रमः ।
अर्चाविधिर्दौतविधी रहस्योपनिषत्क्रमः
दीक्षाभिषेकौ बोधश्चेत्येकोनत्रिंश आह्निके ।

Adhikāryātmano bhedaḥ siddhapatnīkulakramah. (323)

*Arcāvidhirdautavidhī rahasyopaniṣatkramah
Dīkṣābhiṣekau bodhaścetyekonatrimīśa āhnikē.* (324)

These are in the twenty ninth chapter- *adhikāri*, *bheda siddhapatnī*, *kulakrama*, *arcāvidhi*, *dautavidhi*, *rahasyopaniṣatkarcā*, *dīkṣā*, *abhiṣeka* and *bodha*.

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मन्त्रस्वरूपं तद्वीर्यमिति त्रिंशे निरूपितम्
शूलाब्जभेदो व्योमेशस्वस्तिकादिनिरूपणम् ।

Mantrasvarūpaṃ tadvīryamiti triṃśe nirūpitam
Śūlābjabheda vyomeśasvastikādinirūpaṇam. (325)

विस्तरेणाभिधातव्यमित्येकत्रिंश आह्निके
गुणप्रधानताभेदाः स्वरूपं वीर्यवर्चनम् ।
कलाभेद इति प्रोक्तं मुद्राणां सम्प्रकाशने

Vistareṇābhidhātavyamityekatriṃśa āhnikē
Guṇapradhānatābhedaḥ svarūpaṃ vīryacarcanam. (326)
Kalābheda iti proktaṃ mudrāṇāṃ samprakāśane

Mantrasvarūpa and its *vīrya* are described in the thirtieth chapter. *Śūlābjabheda*, *vyomeśa*, *svastika* etc, will be described in detail in the chapter thirty one. *Guṇapradhāntābheda*, its *svarūpa vīrya* and *kalābheda* are stated in *mudrāprakāśa*.

द्वात्रिंशतत्त्वादीशाख्यात्प्रमृति प्रस्फुटो यतः ।
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत्
मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः ।

Dvātriṃśatattvādiśākhyaṭprabhṛti prasphuṭo yataḥ. (327)

Na bheda 'sti tato noktamuḍdeśāntaramatra tat
Mukhyatvena ca vedyatvādadhikārāntarakramah. (328)

Anujoddeśa is not stated in the chapter thirty three for there exists a vivid non- difference of *īśa* of thirty two principles. Since all the previous chapters's main subjects are full of objects so it is not distinguished in the chapters.

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहहेतवे
अथास्य लक्षणावेशे निरूप्येते यथाक्रमम् ।

Ityuddeśavidhiḥ proktaḥ sukhasaṅgrahahetave
Athāśya lakṣaṇāveśe nirūpyete yathākramam. (329)

Hence, *uddeśa vidhi* is described for *sukhasaṅgraha* and then *lakṣaṇa* and *parīkṣā* will be explained respectively.

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आत्मा संवित्प्रकाशस्थितिरनवयवा संविदित्यात्तशक्ति-
व्रातं तस्य स्वरूपं स च निजमहसशब्दनाद् बद्धरूपः
आत्मज्योतिःस्वभावप्रकटनविधिना तस्य मोक्षः स चायं
चित्राकारस्य चित्रः प्रकटित इह यत्संग्रहेणार्थ एषः ।

*Ātmā samvitprakāśasthitiranavayavā samvidityāttaśakti-
Vrātaṁ tasya svarūpaṁ sa ca nijamahasaśchādanād baddharūpaḥ
Ātmajyotiḥsvabhāvaprakāṣanavidhinā tasya mokṣaḥ sa cāyaṁ
Citrākārasya citraḥ prakāṣita iha yatsaṅgrahenārtha eṣaḥ.* (330)

Ātmā is the *svarūpa* or the real nature of *Samvid Prakāśa*. *Samvit* is indivisible or integral. The group of infinite powers is His nature and He is bound due to the veiling of his absolute form. The emancipation takes place when He manifests His nature of Light by the process of appearance of that amazing state. Therefore in this chapter, this subject is discussed in brief.

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम
यत्तु प्रेक्ष्यं दृशि परिगतं तैमिरं दोषमुद्रां
दूरं रुन्द्येत्प्रभवतु कथं तत्र मालिन्यशङ्का ।

*Mithyājñānaṁ timiramasamān drṣṭidoṣānprasūte
Tatsadbhāvādvimalamapi tadbhāti mālīnyadhāma
Yattu prekṣyaṁ dr̥śi parigataṁ taimirīṁ doṣamudrāṁ
Dūraṁ rundhetprabhavatu katham tatra mālīnyaśaṅkā.* (331)

False knowledge gives birth to sight-aberration like darkness. By the presence of it, the pure fullness appears as impure and incomplete. If we wipe out this distortion of darkness, how can be we afraid of the impurity!

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भावव्रात ? हठाज्जनस्य हृदयान्याक्रम्य यन्नर्तयन्
 भङ्गीभिर्विदिधाभिरात्महृदयं प्रच्छाद्य संक्रीडसे
 यस्त्वामाह जडं जडः सहृदयं मन्यत्वदुःशिक्षितो
 मन्येऽमुष्य जडात्मता स्तुतिपदं त्वत्साम्यसम्भावनात् ।

*Bhāvavṛāta? haṭhājjanasya hṛdayānyākramya yannartayan
 Bhaṅgībhirvividhābhirātmahṛdayaṁ pracchādya saṅkrīḍase
 Yastvāmāha jaḍaṁ jaḍaḥ sahrdayaṁ manyatvaduḥśikṣito
 Manye 'muṣya jaḍātmatā stutipadaṁ tvatsāmyasambhāvanāt. (332)*

O group of matter! Since you are playing by veiling your Absolute form with numerous gestures by force in the hearts of beings, they who call you inert, are inert in themselves for they are ignorant but consider themselves as knowable. I feel, their inertness too is the seat of worship for the possibility of your ever-evenness.

इह गलितमलाः परावरजाः शिवसद्भावमया अधिक्रियन्ते
 गुरवः प्रविचारणे यतस्तद् विफलाद्वेषकलङ्कहनियाच्चा।
 Iha galitamalāḥ parāvarajāḥ śivasadbhāvamayā adhikriyante
 Śiva sadbhāvamayā adhikriyante
 Guruvāḥ pravīcāraṇe yatastad
 Viphalādvēṣakalaṅkahāniyācchā. (333)

In the spiritual discourse of this precept, the teachers of Śiva-state, who are divorced from the impurities and the knowers of Light, are the only deserving beings (for they have attained the Grace). To request for the study of this precept to those who are devoid of the Grace and are failed to wipe out the impurities, is just like to pray for a dark spot, disrepute and loss.

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Essence of some important terms

Anuttara : *Nāsti uttaram yasmāt.* One than whom nothing is higher. This is different from 'amṛta' in essence. This is beautiful, magnificent, dynamic and the bestower of eternal existence to 'jīva bhāva'. This is an amazing state of ecstatic *bhāva*, where,

*yatrāsti na bhayaṃ kincinna jarā vyādhayo 'pi vā
na vighnā na ca vai mṛtyurna kālaḥ kalayecca tam.*

i.e. no form of fear exists, no right of old age prevails, no possibility of any disease, no obstructions, no any existence of death nor *kāla* is able to play anything.

That abiding state is the home of a 'jīva', an empirical being, truly and finally. That is 'amā kalā', the seventeenth *Śakti* aspect of 'amṛta' (*kalā saptadaśī yāsāvamṛtākārārūpiṇī* : as told by Jayaratha, whose commentary '*Viveka*' is available on the Tantrāloka). In terms of principle, 'amā' *kalā* form is that *Anuttara* principle.

This *bhāva* originates (manifests) from *visarga* (emanation, creation). The word for 'I' in Sanskrit is अहं (*aham*). 'A' (अ) and 'ha' (ह) between themselves include all the letters of the Sanskrit language. 'A' (अ) represents *prakāśa* or *Śiva*, of the nature of the body as *anuttara*. 'Ha' (ह) represents *vimarśa* or *Śakti* (*Uma*. The light or splendour of *Śiva*. *Ichā śaktir umā kumāri* - *Śiva sūtra*.), indicative of the expansion of *Śakti*, the *bindu* (or dot). When two dots placed perpendicularly one upon the other after a letter, gives the sound 'ha', is *visarga*. This *visarga* is not expressed as ह (ha) and full

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of kalā. When this *visarga* (:) as *h* joins the form of *anuttara* (a), that sounds as *hakāra*. This is the *śruti* of that joining *bhāva-saṅghatta*, *yāmala*, *ardhanārīśvara*, *tadubhaya*, *ubhaya*, coupling state. This *bhāva* manifests, *spandas* from *visarga* in the form of ecstasy. *Visarga* appears from *Anuttara* causes ecstasy, we can say in other words. Eternal joy or bliss is His nature. To express outwardly is His very desire. Thus, this is 'Anuttarāmṛta Kula'. Hence this is the journey from 'aḥam' (अहं) to 'aḥ' (अः) From individual (empirical) mind to Universal (rational, in terms of Kant) Mind. From *chitta* to *Citi*. From *nimeṣa* to *unmeṣa*. From 'a' (of *aum*) to *unmanā*. From *tirodhāna vyāpāra* or *svarūpa gopana kṛtya* to the *anugraha vyāpāra* or *svaprakāśa kṛtya* of *Parama Śiva*. From *saṅkoca* to *unmajjana* or *unmīlana*. (*Ucyate, vastuto'smākaṃ Śiva eva yathāvidhaḥ, svarūpagopanaṃ kṛtvā svaprakāśaḥ punastathā, śloka-223*). That amazing ecstasy is termed *cakitamudrā* in respect to a *śloka* from *Vijñāna Bhairava-Abindumavisargaṃ* (should be read as- *Abindum avisargaṃ*) *ca akāraṃ japato mahān, udeti devi sahasā jñānaughāḥ parameśvaraḥ*. If one recites the letter 'a' (अ) without 'bindu' or 'visarga' then, O goddess, *Parameśvara* - a magnificent torrent of wisdom appears suddenly. That is '*Udyamo Bhairavaḥ*' another Śiva sūtra. That means *Bhairava* is not exertion but sudden emergence (flash) of Light (consciousness). Śrī Abhinava Gupta uses an analogy for this sudden flash as *vidyullekhā* (lightning) in the form of '*Nartaka ātmā*' (another Śiva sūtra) in his prayer in 'the *Tantrāloka*'-

*Naumi devīm śarīrasthām nṛtyato bhairavākṛte,
prāvṛṇmeghaghanavyomavidyullekhāvilāsīnīm.*

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In sounding 'a' with *visarga* i.e. *aḥ*, there will be exhalation (*rechaka*). *Vijñānabhairava* implies that the letter 'a' (अ) should be recited in a *kumbhaka* state i.e. in a state of the retentation of the breath as 'a' (अ). The letter 'a' (अ) is the initial letter of the alphabet. It is the source and origin of all other letters. It is neither generated out of any other letter, nor is it dissolved in any other letter (i.e. consonant). A consonant can be uttered with the help of this vowel, prefix or suffix. It symbolizes *anuttara*, the absolute, the state which is beyond, the state in which *Śiva* and *śakti* are in indistinguishable unity. This is the state of the harmonious fusion of *Śiva-śakti*, *Śiva-śakti-sāmarasya*.

*Tato 'pi paramaṃ jñānamupāyādivivarjitam
Ānandaśaktiviśrāntamanuttaramihocyate.*

Their also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the *ĀnandaŚakti* (the power of ecstasy) and that is called *Anuttara*. (*Tantrāloka*, chapter one, śloka 242).

The *Anuttara* is the Absolute void is *Bhairava* who is beyond the senses and the mind.

*Śikhīpakṣaiś citrarūpair maṇḍalaiḥ śūnyapañcakam,
dhyāyato 'nuttare śūnye praveśo hṛdaye bhavet* (*Vijñāna Bhairava*). The *yogī* should meditate in his heart on the five voids appearing in the circles of motley feathers of peacocks. Thus will he be absorbed in the Absolute void. This is actually the *samāveśa* of *anuttara śūnya* of the *yogī* in the *Bhairava* form. In *Yoginīhṛdaya*, in the seed syllable (*bījākṣara*) 'ॐ', there states the *bhāvanā* (creative contemplation) of six voids. The sixth void is the absorption in *Anuttara* state.

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This is the *Paramam Padam*, the abide of *Viṣṇu* in vedic terms - *Tadviṣṇoḥ paramam padam sadā paśyanti sūrayaḥ, divīva cakṣurātataṁ* (R̥gveda).

Citpratibhā: *Cit* is the Absolute, the consciousness that is the unchanging principle of all changes and *Pratibhā* is ever creative activity of consciousness or *Parā Śakti*. 'Prati', in Sanskrit Grammer, as a prefix to verbs it means : back, in return, again, as a prefix to nouns not directly derived from verbs it means : resemblance. Finally, 'Prati' means *pratipam* i.e. contrary, in other words though known, now appearing as forgotten through delusion (*Pratīpamātmābhīmukhyena jñānaṁ prakāśaḥ pratyabhijñā*, as Abhinav Gupta gives the exposition of *Pratyabhijñā*, in *Īsvara-pratyabhijñā-Vimarśinī*. Also in the first śloka of seventh chapter :
ya caiṣā pratibhā tattatpadārthakramarūṣitā, akramānantacidrūpaḥ pramātā sa maheśvaraḥ). In *Pratyabhijñā*, 'abhi' means facing i.e. close at hand, 'jñā' means illumination or knowledge. Hence *Pratyabhijñā* means re-cognition of the real self (*tasya Maheśvarasyapratyabhijñā*). Recognition, Resemblance, Re-collection. Nigama uses for this meaning the term 'abhijñā'. In Pali, it is *paccabhijñā*. Sage Gautama uses the same term '*pratyabhijñā*' in his Nyāya sūtras. For this, Bhaṭṭhari uses the term '*sphota*'. '*Pratyavamarśa*', the word used from Nigama and Vākyapadīya to Abhinava Gupta (in *Ī.P.Vi. 'Ahampratyavamarśo yaḥ prakāśātmapi vāgvapuḥ*, first śloka, sixth chapter) is also close to it. We find a word in Greek Theatre, in the similar way i.e. Anagnorisis. *Pratyabhijñānaratnaṁ ca Rāmāyādarśayatkrī* (64/12, Raghuvāṇśam of Kālidāsa). *Pratibhāsa* is closed to *pratibha*, the reflection. What this implies is actually *Śāmbhava Yoga*

i.e. 1. In which there is a sudden flash of the I-Consciousness of Śiva, 2. In which all ideation ceases completely, 3. Which occurs to those whose entire consciousness is absorbed in the inner *Bhairava* principle. *Pratibhāsa* means occurring to, flashing across, the mind at once (sudden), perception, *Udyama*, light, splendour, bright, luminous, *prajñā*. The light of Śiva. The Śakti of Śiva. The dance of Śiva. The *Ichhā śakti* is *Pratibhā*. The reflection of Śiva is *pratibimba*. Abhinava Gupta presents the analogy of 'the mirror of the city'. The city is *bimba*. Reflection of the city in the consciousness (*svātantrya*) as mirror of Śiva, is *pratibimba*. Literally means, a flash of light, a revelation, characterized by immediacy and freshness. In āgama, it is known as *Parā Śamvit* or *Cit Śakti*. The *paśyanti* stage, *pratibhā* is *prajñā* in Nyāya-Vaiśeṣika and Vedānta, the *Ārṣa Jñāna*. The *Rṣi*, the seer. The self-revelation of the supreme Śabda. *Vimarśa*, Logos, *sphurattā*, *spanda*, *Svātantrya*, *Parāhantā*, *Aiśvarya*, *Citpratibhā*. *Anatacidrūpa*, *akrama*. 'parā sā pratibhā devyāḥ param rūpaṃ mameritam' (Tripurā Rahasya, *Jñānakhaṇḍa*). *Nāda*, the unbounded potency or basic continuum of power, condenses itself into dynamic point or centre, called *bindu*, the source of all manifestation. In the highest stage of manifestation, *Vācaka* (śabda) and *vācya* (artha) are one. Then there are six paths or steps (*adhvās*) of creative descent, the *ṣaḍadhvā*. First, the polarity of *varṇa* and *kalā*. Next the polarity of *mantra* and *tattva*, and then the polarity of *pada* and *bhuvana*. The triad (*trika*) *kalā*, *tattva* and *bhuvana* is called *deśādhvā* and the triad *varṇa*, *mantra* and *pada* is known as *kālādhvā*. *Varṇādhvā* is of the nature of *pramā* (the exact knowledge). It is the resting place of *prameya* (object), *pramāṇa* (means of

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knowledge) and *pramātā* (experient). *Citpratibhā* means the desire of *Caitanya*, the Absolute, gives rest to *pramātā Śiva* in the form of *pramiti*. *Pramātā*, *pramāṇa* and *prameya* are the *śūlas* of *Śiva*, called **triśūla**, where appears the lotus on which rests *Citpratibhā*. She is *Parāvāk*, *Sarasvatī*, *Vimalakalāśrayā* (here *kalāśraya* and *kalāśrayā* are same). While starting this *grantha* 'the Tantrāloka', Abhinava Gupta bows down to this deity, *sr̥ṣṭi mahājananī*, his mother, the divine mother (the Mother Nature, in the words of Śrī Aurobindo), the Mother of all *pramātās*, of all empirical individuals, reflects Her Light to all as *Citpratibhā*.

Sadāśiva: This *tattva* may be said to be the first principle of manifestation. Out of the *Śiva-sakti* state, emerges *Sadāśiva tattva*, where consciousness is of the form, 'I am This'. 'I' is the *ahantā*, the Divine Experient. 'This' is *idantā*, the total universe. The entire universe is *Saṃsāra- Saṃsarati iti saṃsāraḥ* i.e. 'that which is always on the move', that which is continuous 'process'. Etymologically the word *saṃsāra* also means 'wandering through'. This is *viṣ*, poison, because 'this', *idantā*, *saṃsāra* separates us (*viśṇāti*, to separate) from *Śiva*. This *saṃsāra* is mind, thought-construct, *vikalpa*, the dichotomizing activity of mind, thought (in the words of J. Krishnamurthy), empirical individual, thought gives the delusion (sense) of thinker, thought is thinker (J. K.), *mala*, *jīva*, *sakala pramātā* (in all seven *pramātās* viz. *Śiva*, *Mahāmantreśa*, *Mantreśa*, *Mantra*, *Vijañākala*, *Pralayākala* and *sakala*, in which *Mahāmantreśa* or *mahāmantreśvara* is *Sadāśiva*). *Saṃsāra* creates the personal nature of an aspirant unlike to *Śiva* nature. This is *āveśa* which identifies (not

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unites because here an aspirant simply re-cognises his *Śiva* nature which he has forgotten. He has not to unite with *Śiva*. He is *Śiva*) the aspirant with *Śiva* by disappearing the personal nature or *samsāra*. As Abhinava Gupta states and clears in the verse 173 (*āhnikā* one, the *Tantrāloka*), *āveśa* means the subordination or disappearance of the personal nature of the aspirant and his identification with the divine nature of *Śiva*- *Āveśaśca asvatantrasya vatadrūpanimajjanāt...* This is *Samāveśa*. *Sam-ā-viś*, meaning to enter into, merge or identification (of the individual self with the Universal Self, of the *citta* with the *citi*, the Highest Lord, the *Parama Śiva*). In this state, the *śuddha vikalpa* 'I am *Śiva* and this world is nothing but the splendour of my own self (*viśvāhantā bhāva*)' merges into *śuddha adhvā*, *Sadāśiva*, the everbenevolent, the *sādākhya tattva* (*sat ākhyā yataḥ*). That the *viśvottīrṇa* (transcendent) is *viśvāhantā* (emanant). The emanant is *vimarśa* or *spanda* or *śakti* of the transcendent, *Parama Śiva*. The splendour of *Parama Śiva*. A movement proves and indicates the existence of a being. Movement (immoveable as J.K. states) is *Śakti* and the being (i.e. Absolute) is *Śiva*. One can not enter into the state of *Śiva* or *Bhairava* without the door or mouth which is *Śakti* or *Bhairavī*, as *Bhairava* puts forward the truth of the essential nature (*svarūpa*) of *Bhairava* while answering *Bhairavī*, who presents eight forms by asking, which is the true form of *Bhairava* (in *Vijñāna Bhairava*). *Bhairava* replies, the *Parā Śakti* herself is the *mukha* or *dvāra* of *Bhairava*. Now, *Bhairavī* and *Bhairava*, *Śakti* and *Śiva*, are created by *Sadaśiva* as the questioning mind and the answering mind (as explained by M. M. Gopinath Kaviraj ji). Questioning mind is aspirant, *jīva bhāva*, Arjuna, Naciketā, Yama, Nārada,

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Maitreyī and answering mind is God, *Śiva bhāva*, Kṛṣṇa, Yama, Yudhiṣṭhira, Mataṅga and Yājñavalkya respectively. If *Śiva* or *Bhairava* answers, it is *Śaivāgama*, if *Śakti* or *Bharavi* answers, it is *Śāktāgama* and, if *Vāsudeva* answers, it is *Pāncarātrāgama*. And this happens due to *Sadāśiva*.

Glossary of Technical terms

A (अ)

A :	Short form of anuttara, symbol of Śiva.
Agni :	Fire.
Agniṣṭoma :	Consecration of fire (one can go through the sixth praśna of Baudhāyana - śrauta - sūtra).
Advaya :	Without a second, unique, sole.
Adhvan :	The same 'adhvā' according to <i>puruṣa</i> and <i>vacana</i> in Sanskrit Grammar. One can consult the verse 87 of Ratnatrayaparīkṣā of Śrīkaṇṭhasūri in 'Aṣṭaprakaraṇam'.
Adhvā :	Course or path. There are two groups of advhā. Deśādhvā (kalā, tattva, bhuvana) and Kālādhvā (varṇa, mantra, pada). Deśādhvā is Prakāśa and Kālādhvā is Vimarśa. Śuddha advhā is the intrinsic course, the supramundane manifestation. Aśuddha advhā is the course of mundane manifestation.
Adhiṣṭhāna :	Substratum, support.
Anacka :	Sounding the consonants without vowels, concentrating on any mantra back to the source where it is unuttered.
Anirvacanīya :	Unutterable, indescribable.
Anugraha :	Grace.
Anuttara :	The Highest, the supreme, Parama Śiva, the Absolute, one than whom nothing is higher, the vowel 'a'.
Anupāya :	spontaneous realization of Self without any special effort.
Anumāna :	Inference.

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- Aṇu : One who breathes, the jīva, the empirical individual, the limited, conditioned, the experient whose predominant nature is the empirical mind.
- Apāna : The vital vāyu that goes in downwards, the inhaled air.
- Ajñāna : The Primal limitation, mala, ignorance (not the absence of knowledge).

Ā (आ)

- Ātma-vyāpti: Realization of the Self without the realization of all-inclusive Śiva-nature.
- Ātma-viśrānti : Resting in the self.
- Ādi koṭi : The first edge or point i.e. the heart from which the measure of breath is determined.
- Ānanda : Bliss, the nature of Śakti, the essential nature of Parama Śiva along with Cit, the letter 'a'.
- Ānanda-upāya: Realization of Śiva-nature without any yogic discipline. Also known as Ānanda Yoga or Anupāya.
- Ābhoga : Expansion. Camatkāra or spiritual delight.
- Āmarśa : Self experience.
- Āveśa : Entry, absorption.
- Āsvāda : Taste.
- Ākṣepa : Superimposition.

I (इ)

- Ichchā : Will, the letter 'इ' (i).
- Ichchā upāya : Śāmbhava-upāya, also known as ichhāyoga.
- Ichchā-Śakti : The inseparable innate Will Power of Parama Śiva, the inward state of Parama Śiva in which Jñāna and Kriyā are unified, the predominant aspect of Sadāśiva.

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Idantā : This-consciousness, objective consciousness.

I (इ)

Īśvara-tattva : The fourth tattva, counting from Śiva. Jñāna is predominant in this tattva.

U (उ)

Uccāra : Holding the mind at rest on prāṇa. A particular technique of concentration on Prāṇaśakti under Āṇava upāya.

Utkrānti : Going up or out. Departure.

Uḍāna : The vital vāyu that moves upwards.

Uddeśa : Statement, illustration

Udyama : The sudden spontaneous emergence of Supreme I-consciousness.

Unmeṣa : Opening of the eye. The externalizing of Icchā Śakti, the start of world-process. Representing the letter 'u'

Unmanā : That which transcends manas. This Śakti is amātra, measureless and beyond time.

upadeśa : The first uccāraṇa by a sage.

upamāna : Comparison, Resemblance

Umā : The Icchā Śakti of the Supreme. U=Śiva, mā=Śakti, the Śakti of Śiva. Light or splendour of Śiva.

Ū (ऊ)

Ūrmicakra : A form of Saṁvit for worship.

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Ka (क)

- Kañcuka : The coverings of Māyā. Throwing a pall over pure consciousness (Śuddha Saṃvid) and thus converting Śiva into jīva.
- Karaṇa : The means of jñāna and kriyā. One of the āṇava upāyas in which the aspirant contemplates over the body and the nervous system as an epitome of the cosmos.
- Kalā : Part. Particle. Aspect. The Śakti of consciousness by which all the thirty - six principles are evolved

Kā (का)

- Kālāgni : A particular Rudra in Nivṛtti Kalā.
- Kāla-adhvā : Varṇa, mantra and pada.

Ku (कु)

- Kula : Śakti manifesting herself in 36 tattvas.

Kra (क़)

- Krama : Realization of self by means of Kriyā Yoga.
- Kriyā Yoga : Āṇava upāya, also known as Kriyopāya.
- Kriyā Śakti : The power of assuming any and every form.

Kha (ख)

- Khecarī : Sub-species of Vāmeśvarī Śakti, connected with the pramātā, the empirical self. Khecarī is one that moves in *Kha* or the vast expanse of consciousness.

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Ga (ग)

Granthi : Psychic Tangle, psychic complex. Bondage constituted by the modified thoughts.

Ca (च)

Cakra : The group or collective whole of Śaktis.
Cakreśvara : The master or lord of the group of Śaktis.
Cit : The Absolute, foundational consciousness, the consciousness that is the unchanging principle of all changes.
Citta : The limitation of the Universal Consciousness manifested in the individual mind, the mind of the empirical individual.
Citi : The consciousness-power of the Absolute that brings about the world-process.
Cidānanda : The nature of ultimate Reality consisting of consciousness and bliss, the sixth stratum of ānanda in uccāra yoga of āṇava upāya.
Caitanya : The foundational Consciousness which has absolute freedom of knowing and doing of jñāna and kriyā śakti.

Ji (जी)

Jīva : The individual soul, the empirical self.
Jīvanmukta : The liberated individual who while still living in the physical body is not conditioned by the limitation of his subtle and gross constitution and believes the entire universe to be an expression of Śiva or his highest self.

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Jīvanmukti : Experience of liberation while still living in the body. (Actually it is not experience but experiencing, as J. Krishnamurthy used to coin).

Ta (ता)

Tattva : Thatness, principle, reality, the very being of a thing.

Tri (त्रि)

Trika : The system of philosophy of the triad- Nara, Śakti and Śiva or para, the highest, concerned with identity- Prakāśa, Vimarśa and their sāmānyas, parāpara, identity in difference- icchā, jñāna and kriyā, and apara, difference and sense of difference.

Di (दि), Dī (दी), De (दे)

Dikarī : sub-species of Vāmeśvarī, connected with outer senses.

Divya mudrā : Khecarī mudrā.

Dīkṣā : The gift of spiritual knowledge, the initiation ceremony pertaining to a disciple by which spiritual knowledge is imparted and the residual traces of his evil deeds are purified.

Deśa adhvā : kalā, tattva, and bhuvana.

Nā (ना)

Nāda : The first movement of Śiva-śakti towards manifestation, the unstruck sound experienced in

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suṣumṇā, when Śakti fills up the whole universe with Nādānta, she is designated as Nāda. This is also Sadāśiva tattva.

Ni (नि)

- Nimeṣa : Closing of the eye-lid, dissolution of the world, the involution of Śiva in matter.
Nirvikalpa : Devoid of all thought-construct or ideation.

Pa (प)

- Pañcakṛtya : The ceaseless five-fold act of Śiva-manifestation, maintenance of manifestation, withdrawal of manifestation, veiling of Self and Grace (sṛṣṭi, sthiti, saṃhāra, vilaya and anugraha respectively), ābhāsana-rakti-vimarśana-bījāvasthāpana and vilāpana.
Pañca-śakti : The five fundamental śaktis of śiva- Cit, Ānanda, Icchā, Jñāna and Kriyā.
Pati : The experient of Śuddha adhvā, the liberated individual.
Para : The highest, the Absolute.
Para Pramātā : The highest experient, Parama Śiva.
Param Śiva : The Highest Reality, the Absolute.
Parāpara : The intermediate stage, unity in diversity.
Parāmarśa : Seizing mentally, experience, comprehension, remembrance.
Parāvāk : The vibratory movement of the Divine Mind that brings about manifestation, Logos, Cosmic Ideation.
Parāśakti : The highest Śakti of the Divine, Citi, Parāvāk
Parīkṣaṇa : Test, examination.
Paśu : The empirical individual bound by avidyā or spiritual nescience.

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Paśyantī :	The divine view in undifferentiated form, Vāk śakti, ready to create in which there is no difference between vācyā (object) and vācaka (word).
Pāśa :	Bondage.
Pūrṇāhantā :	The perfect I- consciousness, non-relational I-consciousness.
Prakāśa :	Light, the principle of self revelation, the principle by which every thing also is known.
Prakṛti :	The source of objectivity.
Pramāṇa :	Knowledge, means of knowledge.
Pramātā :	Knower, subject, experient.
Prameya :	Known, object, object of knowledge.
Pratibhā :	Ever creative activity of consciousness, the spontaneous Supreme I-consciousness, Parā Śakti.
Pratyakṣa :	Perceptible, perception.
Pratyāhāra :	Withdrawal of the senses from their Objects.
Pralayākala :	One resting in Māyātattva, not cognizant of anything, cognizant of śūnya or void only.
Prācyā :	Foremost
Prāṇa :	Vital power, vital energy, life energy.
Prāṇa-bīja :	The letter 'ha'.
Paunsna jñāna :	Ultimate knowledge of Puruṣa.
Pauruṣa ajñāna :	The innate ignorance of Puruṣa regarding his real Self.
Pauruṣa jñāna :	Knowledge of one's Śiva nature after the ignorance of one's real Self has been eliminated.

Ba (ब)

Bindu :	The compact mass of śakti gathered into an undifferentiated point ready to create, undivided Light of Consciousness.
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- Bīja:** The active light of the highest Śakti which is the root cause of the universe.
- Baindavi kalā :** Svātantrya śakti, it is that freedom of Parama Śiva by which the knower always remains as the knower and is never reduced to the known.
- Bauddha ajñāna :** The ignorance inherent in Buddhi by which one considers his subtle or gross body as the self on account of aśuddha vikālpas.
- Bauddha jñāna :** Considering oneself as Śiva by means of śuddha vikālpas.

Bha (ष)

- Bhāvanā :** The practice of contemplating or viewing mentally oneself and everything else as Śiva, jñāna yoga, Śakta upāya, creative contemplation, apprehension of an inner, emergent divine consciousness.
- Bhuvana adhvā :** The third spatial existence, namely world. There are 108 bhuvanas, according to Abhinava Gupta.
- Bhūcarī :** Sub-species of Vāmeśvari, connected with the bhāvas or existent objects.
- Bhoktā :** Experient.

Ma (ढ)

- Madhyadhāma :** The central nāḍī in the prāṇamayakośa, also known as brahmanāḍī or Suṣumnā.
- Madhyamā :** Sabda in its subtle form as existing in the antaḥkaraṇa prior to its gross manifestation.
- Mantra :** For Deva, it is mantra and for Devī, it is mahavidyā. It is called mantra, because it induces manana or reflection on the Supreme and it provides trāṇa or protection from the whirligig of trans-migratory life (mantra = man + tra, nirukti).

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Mantreśvara :	The experient who has realized Īśvara tattva.
Mala :	Dross, limitation, ignorance that hampers the free expression of the spirit.
Maheśvara :	The highest lord, Parama Śiva.
Māṭṛkā cakra :	The group of Śaktis pertaining to Māṭṛkā.
Māyīya mala :	The limitation due to Māyā which gives to the soul its gross and subtle body, and brings about a sense of difference.
Mālinī :	Śakti of letters which holds the entire universe within itself and in which the letters are arranged in an irregular way from 'na' to 'pha'.
Mudrā :	Mud (joy) + ra (to give).

Ya (य)

Yajña :	Sacrifice, Sacrificial rite.
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Va (व)

Vikalpa :	Difference of perception, an idea as different from another idea, ideation, thought-construct.
Vikalpa (Śuddha) :	The fixed Idea that I am Śiva.
Vijñānākala :	The experient below Śuddha Vidyā but above Māyā who has pure awerness but no agency. He is free of Kārma and māyīya mala but not free of āṇava mala.
Vimarśa :	Self-consciousness or awareness of Parama Śiva full of jñāna and kriyā which brings about the world-process.
Viśvottīrṇa :	Transcendent.
Visarga :	Emanation.
Vedaka :	Experient.
Vedya :	Object

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Śa (श)

- Śakti-Cakra : The group of the Twelve mahākālīs.
Śakti tattva : The vimarśa aspect, the second of the 36 tattvas.
Sakti-pañcaka : The five foundational śaktis of Śiva, viz., cit, ānanda, icchā, jñāna and kriyā.
Śakti-pāta : Descent of Śakti, divine grace by which the empirical individual turns to and realizes his essential divine nature.
Śākta-samāveśa : Identification with Supreme Consciousness by means of Śākta-upāya.
Śāmbhava upāya : Sudden emergence of Śiva-consciousness without any thought-construct (vikalpa) by a mere hint that one's essential Self is Śiva, also known as Śāmbhava Yoga or Icchopāya or Icchā-Yoga.
Śāmbhava-samāveśa : Identification with Śiva without any thought-construct born out of profound insight or Śāmbhava upāya.
Śiva : The good. Prakāśa.
Śiva(parama) : The Absolute.
Śuddha Vidyā : The fifth tattva, counting from Śiva.

Ṣa (ष)

- Ṣaḍadhvā : The six forms of manifestation- Three on the subjective side and three on the objective side.

Sa (स)

- Saṅkoca : Contraction, limitation.
Sandhāna : Uniting. Joining. Union.
Sthāṇu : Firm, fixed, unmovable.
Saṅghatta : Meeting.

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- Samvit : Supreme consciousness in which there is complete fusion of prakāśa and vimarśa. Jñāna śakti.
Svātantrya śakti.
- Samvit-devatā : From the macrocosmic point of view Samvit-devatās are khecarī, gocarī, dikcarī and bhūcarī. From the microcosmic point of view, the internal and external senses are said to be samvit-devatā.
- Sakala : All limited experients.
- Sadāśiva : Sādākhyā tattva, the third tattva, counting from Śiva
- Samāveśa : Being possessed by the Divine, absorption of the individual consciousness in the Divine.
- Savikalpa jñāna : Knowledge which is acquired through the judgement of Buddhi.
- Sāyujya : The state in which the aspirant realizes identity with the Divine in the midst of difference.
- Sthāna-Kalpanā : A mode of āṇava upāya concerned with concentration of external things.
- Sphurattā : Gleam, a throb-like gleam of the absolute Freedom of the Divine bringing about the world-process, Spanda
- Svacchanda : the absolutely Free Being, Śiva, Bhairava.
- Svarūpa : Essential Nature.
- Svasamvedana : An intuitive apprehension of oneself without the aid of internal and external sense.
- Svātantrya : Absolute Freedom of will, Vimarśa śakti.

Ha (ह)

- Ha : Symbol of Śakti or divine power.

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For this Translation, the Sanskrit text is selected from 'The Kashmir Series of Text & Studies' (no.23 to no.58, āhnika one to āhnika thirty seven), edited with notes by Mahāmahopādhyāya Pandit Mukund Rām Shāstri and Pt. Madhūsudan Kaul Shāstri, Printed at the Indian Press, Allahabad and 'Nirnaya Sagar' Press, Bombay, Published in 1918, 1933 respectively. We have three other versions of the same work available in the market but, (1) we do not find verse 76 (of āhnika one) in the precept pub. from ChowkhambaVidyabhawan, Varanasi 2002, (2) we don't find verse 58 (of āhnika one) in the precept pub. by Acharya Krisnanand Sagar, Gujrat, 1984 and (3) this is one complete verse:

Viśvākṛtitvāccidcittadvaicitryāvabhāsaḥ,
tato'sya bahurūpatvamuktaṁ dikṣottarādiḥ.

But in the precept pub. from Sampurnanand Sanskrit University, Varanasi, 1992, 2000, this verse is presented in two verses-verse 61 and verse 62, with two doubtful verses, verse 56 and verse 223.

Gautam Chatterjee, well-known writer, has a lineage of Pt. Ishvara Chandra Vidyasagar, with deep Sanskrit tradition and has been a close associate of Thakur Jaidev Singh. His two books (collection of plays), related to Kashmir Shaivism, have already been published. At present, working on the inter-influence of Indian Classical Music and Agam. 'Re-cognition of an Actor' is his forthcoming book.

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